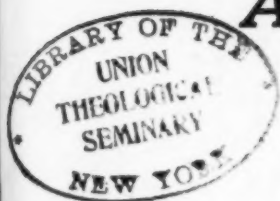


The CHRISTIAN CENTURY

A Journal of Religion



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MR. BRYAN'S LAST WORD

By Herbert L. Willett

WHAT MUST WE DO IN CHINA?

An Editorial



Fifteen Cents a Copy—Aug. 20, 1925—Four Dollars a Year

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THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

Women Lead in Church Study of Peace

THE BEST DOCUMENT so far made available for general use by church groups alive to their responsibility on the peace issue is the product of the central committee on the united study of foreign missions acting for the federation of women's foreign mission boards and the council of women for home missions. It is a booklet of 144 pages, priced at 30 cents the copy. The booklet has been edited by Rhoda McCulloch and Margaret Burton, those burning and shining editorial lights of the Young Women's Christian association. It is called, "On Earth Peace," and it contains six chapters for study classes. The first chapter treats Christian missions and world peace. The second, interracial cooperation and world peace. The third, the causes of war. The fourth, the cure for war. The fifth, the Christian way of life. The sixth, programs and suggestions for active service. Then there are four appendices: the covenant of the league, the protocol of the world court, the pregnant sections of the Geneva protocol, and the findings of the women's Washington conference on the cause and cure of war. The booklet does not pretend to say all that there is to be said on the question of international peace. It does not say some things that we wish it might have said. But it is by far and away the best thing of its kind so far produced. No church group can take it up seriously without gaining a vital knowledge of the issue now confronting mankind. This study booklet represents a practical means of instruction and arousement at a time when most of the pretentious commissions ordered by church bodies a few months ago seem content with an occasional parading of the resolutions then so valiantly adopted. If

the women of the Protestant churches get behind a study course of this kind there will be a new access of energy in the movement toward peace. We hope they push it hard.

Seeking to Fasten a Creed on a College

TENNESSEE is not the only state in which the attempt is being made to tell the teachers what they are to teach. Neither is fundamentalist theology the only special interest which seeks to control the schoolroom through deeds of trust. Western Reserve university, Cleveland's great school, is the latest institution to announce the acceptance of a gift which shackles the point of view of one of its departments for all time to come. The chairman of the board of one of Cleveland's trust companies has given Western Reserve \$200,000. It does not seem a large sum, as such gifts go in these days. But, for this gift, the university contracts to establish a chair of banking and finance in its school of business administration which "shall teach as a fundamental principle the inviolability of both personal and property rights—that even-handed justice holds invested capital sacred and honorably and righteously entitled to a fair return based upon amount and risk involved." This undoubtedly expresses the general American belief at the present time. But, in view of the generally acknowledged failure of the capitalistic system to meet all the social requirements successfully, who can be sure that this will be the general belief a hundred years hence? At any rate, this Cleveland banker has merely succeeded in fastening on a department of this university another creed. And creeds in economics are as dangerous as in theology or biology. It is astonishing to discover with how much com-

placency certain college administrators and teachers point the finger of scorn at the spectacle of Dayton, the while they accept without a murmur an intellectual bondage just as devastating.

Labor to Consider Mexican Migration

ONE OF THE MOST constructive proposals made by the American Federation of Labor since that body came under the presidency of William Green concerns a study of the Mexican immigration question. Labor has felt it necessary to play a leading part in the shaping of American immigration legislation in the past. Generally it has not taken action until frightened by a competition in the labor market. Its acts in this field have thus tended to be drastic and arbitrary, and have not added to the reputation of the federation for wisdom. Mr. Green is taking time by the forelock in bringing about consideration of the immigration of Mexicans before that issue becomes acute. There has been a rush of Mexican labor to the United States within the past few years. Much of this labor has been imported by American firms, and in many cases it has been for use in seasonal employments which, after a short period of work, have left large numbers of Mexicans stranded. Social workers report that the care of Mexican families is becoming a burden in cities far to the north. A casual stroll through the district where men are hired for casual labor in such a city as Chicago shows that practically all signs not in English are now in Spanish. It is said that about 150,000 Mexicans a year are coming across the open border. It takes no prophet to foresee the coming of a time when the labor problem thus induced will become acute. Mr. Green finds that the Mexican Federation of Labor is as anxious to deal with this problem constructively as is his own organization. To the conference being held this month there will come, among other Mexican delegates, Louis N. Morones, secretary of industry, commerce and labor in the Calles cabinet. With Mr. Green and Mr. Morones and their fellow delegates studying this question quietly together, there is every hope that they will arrive at recommendations for a mutual course of action on the part of their governments which will satisfy economic necessities and at the same time leave national feelings unruffled.

Healing to be Considered By Episcopalians

ANOTHER SIGN of the times is to be found in the report of the joint commission on Christian healing to be submitted to the general convention of the Episcopal church in October. "Spiritual healing is an outstanding fact of contemporary religious life," says this report. "We are challenged as to whether we shall allow this essentially Christian ministry to be sought outside, or whether we are to make it a normal part of the church's life. We must see to it that we do not afford a basis for another separatist movement, but should realize that the healing ministry is normal to the life of the church. In this way we continue the ministry of Christ, who revealed himself as healer of soul and body. . . . Religious and material means for cure

must go hand in hand in ministry to the sick. It is often difficult to tell where one leaves off and the other begins. Faith in God and faith in physician must be blended for best results. In his practice the physician relies upon the 'healing power of nature.' The Christian minister declares this power to be God, who is 'giver of life' and its restorer. Both minister and physician know that the power of healing is something apart from themselves; that their function in healing is to assist by restoring the conditions—physical, moral and spiritual—under which this power may best operate." Among the means recommended to exalt a healing ministry in the churches the commission lists healing services, use of the sacraments, prayer groups under clerical supervision, anointing, classes for instruction in the principles of Christian healing, distribution of literature, and the instruction of children. Bishop Brent of New York, Bishop Sessums of Louisiana, Bishop Guerry of South Carolina, and Bishop Page of Michigan, are included among those signing the report.

Now Islam Has Its Dayton Trial

CHRISTIANITY is not alone in its internal divisions between fundamentalists and modernists. Every one of the great ethnic faiths, responding to the spirit of the times, is experiencing essentially the same struggle. Within Mohammedanism this break has come into the open with the trial of Shiek Ali Abdel Razeq for heresy. In the great Moslem university of Al Azhar, in Cairo, the shiek has been cited to appear before the superior council to answer for statements in a book he has recently published, "Islam and the Principles of Government." The university represents the most orthodox element in Egyptian Islam. Its council has stood for years as the highest theological authority in that faith. The charge against Razeq is really that of undermining the old view of the Mohammedan scriptures. The shiek holds that the Koran is not to be accepted as a guide in all matters pertaining to the state, but is merely a code for personal conduct. With this he has coupled strictures on the Moslem practice of polygamy and the status of women within that faith. But the main trouble has arisen over his views on the authority of the sacred book. More than a hundred of the progressive leaders of Egypt are reported to have petitioned King Fuad to quash the whole proceeding. Evidently the king has not felt it wise to interfere. The trial goes on. So does the ferment within Moslem circles, especially within student circles. Islamic fundamentalism is as doomed as any other brand.

Unrest in Syria And Palestine

A LOGICAL SEQUENCE of events leads to the Druse revolt in Syria, recently reported in press despatches, and some of the steps are not far to seek. Early in the war the British and French promised the Arabs post-war autonomy in return for wartime support. The Arabs played no small part in the allied successes which culminated in Allenby's capture of Jerusalem and spectacular advance through Syria into Cilicia. But when they sent Prince Feisul to Paris to ask for their reward they learned that

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the British wanted Palestine and Mesopotamia, and that the French must balance these by holding Syria. Despite allied promises and Arab pleas these mandates were assigned and the French promptly expelled Feisul and his minister, Rikabi Pasha, from Syria. But soon the traditional British and French antagonism was at work. The British established Feisul as king of Irak, under their protection, and made his brother Abdullah even more independent in Transjordan with Rikabi as his premier. Naturally there followed intrigues with Moslem leaders in Syria, where General Gouraud had to govern a disaffected population in the cities and the south, and where roving tribes in the north were always a menace. On the northern border the French faced a growing Turkish state whose hands itched for Aleppo and any other parts of Syria it could get. Gouraud was not a successful administrator, and in 1923 General Weygand replaced him. He took energetic measures to disarm possible disturbers of the peace, reorganized the administration, and sent an ultimatum to Sir Herbert Samuel, British commissioner in Palestine, threatening to invade Transjordan if Abdullah did not cease his attempts to stir up the Druses against the French.

Will the Arabs Form A New State?

AT THE SAME TIME the French talked with the soviets about keeping enough pressure on Turkey's northern border so that the Turks could not seriously threaten northern Syria. Then as part of the anti-clerical campaign in France, the conservative Weygand was replaced by the radical General Serrail, with instructions to free the mandate government from church interference. This policy has angered the Roman Catholic hierarchy in Syria, who have been repeatedly rebuffed, and has somewhat alienated the strong party of Maronites, Syrian Catholics related to the papacy, without in the least winning over the Moslems, either Druses or orthodox. The latter are constantly agitated by agents of Abdullah, probably with the tacit approval of the British to offset the Franco-Russian projects. Such was the situation when the campaign in Morocco opened and called away from Syria most of the French and Senegalese troops. It was the big opportunity for the Druses, in their separate administrative area known as Jebel Druse (Druse mountain) bordering Palestine on the south and Transjordan on the east. Rebellion started by the eviction of French garrisons. A column of Syrian and Madagascar troops, all that Serrail had left, went to relieve one garrison and was cut to pieces, according to press despatches, losing 800 men and all their equipment. Reinforcements are on the way, but must be taken from the Morocco front. So Jebel Druse, Transjordan, and the Arab tribes of the north are rejoicing. They surround the French, they can have Turkish help, and seem sure of British benevolent neutrality. Their greatest weakness is the age-long distrust of the various Arab and Syrian groups, based largely on religious differences. In numbers and position their strength is immense. They carry the banner of nationalism, so potent today in the orient. So the next steps in the struggle deserve watching, for they may mark the reorganization of the great Arab state carved out by the conquests of the early khalifs.

What Must We Do in China?

THE EARL OF BALFOUR is quoted in the press as having denied that foreign nations are in any way responsible for the present unrest in China. "Whatever blunders might have been committed in the past," says this veteran of the British foreign office, "the condition of things now is not due to foreign action." In this judgment it is probable that most of the diplomats of the west would concur. New outbreaks in China they incline to regard as merely additional evidence of the necessity for internal reform in that country. When the Chinese call for the abolition of extraterritoriality, foreign tariff control, and other conditions considered unjust, the men who are responsible for the foreign policies of western governments generally counter by saying, "Let China put her own house in order, and then we will be ready to discuss these matters."

There is encouragement in the attitude of President Coolidge, Senator Borah, and some other western political leaders toward this situation. It is clear that these men are not ready blindly to follow the path of the professional diplomats. Our news columns report the effect of the words of Mr. Borah on public feeling in China. According to responsible missionaries, this senator's insistence on action looking toward the righting of treaty injustices has done more than any other factor to take the edge off the popular anti-foreign sentiment. It now seems possible that the political acumen and general desire for right-doing of such men as these will carry the nations past the petty-fogging of the professional players at statecraft and into a course of action out of which some measure of Chinese appeasement may come.

It is fortunate that there is this refusal in high places to be bound by the formulas of the foreign offices. The diplomat has made a sorry mess of the adjustment of our relations with the new conditions in Russia. It would be tragic to add to that failure in accommodation another failure in the even more important field of the far east. For a century the people of western nations have been content to leave their relations with other nations to the conduct of their diplomats. In foreign offices there have grown up bureaus generally left free to determine the course to be followed in regard to special portions of the earth. In especial has this been true as regards the relations of the United States with the nations of the orient. A vast public ignorance and lack of interest, extending into the halls of congress, has left the control of American relations with the east virtually in the hands of a little coterie of professional far eastern "experts." On the whole, these men have done well. But they have again and again proved themselves to be men of rigid mental pattern. That is almost always true of the expert wherever you find him. And rigidity is no asset when you are trying to make terms with a revolution.

China is in revolution. Not merely in a political sense, but to the bottom depths of her social order, China is changing. Her revolution may be viewed as no more than one part of a world change. Russia north of her and India south of her are equally affected. But that makes it the more necessary that other nations understand what is under way along the western margin of the Pacific, and make their

terms with the powers forcing the new day. Revolution in inchoate China might, by some whose reliance is still, in superior gun-power, be dismissed as of only far future effect on the order of the world. But revolution in China, backed by revolution in practically all the rest of Asia, is something else again. He would be a self-blazoned fool who would take an attitude of detachment in the face of such a challenge.

To say that the foreign powers have clean hands in China, and that there can be no readjustment as between them and China until China cleans her own house, is untruthful for one thing, and puerile for another. It is untruthful. A gentleman who is now an official of the American state department published, the year after the Washington conference, a study of the policy followed by this country in the far east in times past. In summing up that carefully documented study Mr. Dennett said: "No nation has escaped the valid charge of bad faith. Each nation has made its contribution to the welter of evil which now comprises the far eastern question. We shall all do well to drop for all time the pose of self-righteousness and injured innocence and penitently face the facts."

The international relations section of the Nation, in its issue of August 5, has put us all under obligation by its dispassionate survey of the extent to which China's course is now controlled from abroad. Mr. Charles Hodges, assistant professor of politics at New York university, has produced a chart of the foreign vested rights in China which, for once, means something on first sight. We wish that the earl of Balfour could have glanced at that chart before he washed his hands, and the hands of all the western states, quite so unctuously in public. Mr. Hodges says of this maze of treaties and other accumulated diplomatic arrangements that "it is perhaps the greatest network of circumscriptions ever binding a people in the history of the family of nations: its ramifications include jurisdiction over Chinese territory; administrative autonomy; economic freedom of action; and the sovereign right of self-defense." The reader wonders why Mr. Hodges permits himself that "perhaps." He feels bound to join in his further judgment that "did not the Chinese now challenge these admitted infringements of sovereignty, we might well doubt China's right to claim a place in international society."

The conditions against which the Chinese protest is most stringent concern the special position of foreigners resident in China and the control of Chinese tariffs by a concert of outside powers. It was supposed that the Washington conference had provided for some dealing with both these matters, but it is several years since the Washington conference adjourned and only this month, we are solemnly informed, have the legal obstacles been cleared from the path of action. Yet it cannot be denied that both of these treaty rights constitute an infringement of China's sovereignty. Under extraterritoriality the foreigner and his concessions stands outside the law of the land in which he resides. His status is that of a demi-god, one Chinese member of the recent Institute of Pacific Relations charged. The special territory over which he claims control may be used as a base for drug or munition running. Cases are actually on record in which foreign nations have demanded and received apologies from China for interference by

Chinese in trades supposedly outlawed by international agreement! Under tariff control, the Chinese government is kept from securing funds for its own needs, while China's infant industries are forced to face the competition of foreign products which have passed the customs almost tax-free.

The relation of this foreign tariff control to the present situation in China will bear a moment's additional attention. By treaties dating, in the first instance, back to China's defeat in the opium war, twelve foreign nations have the right to fix China's tariffs. Without their unanimous consent these cannot be altered. The present tariff rate is a nominal five per cent ad valorem. The standard of value is so fixed as not to amount to more than between two and three per cent of the actual value. When Chinese tea enters the United Kingdom it is taxed at about 25 per cent. When Chinese silk enters the United States it must pay duties varying from 35 to 60 per cent. But when the manufacturers of Great Britain or America get ready to dump their products on China, they need not take tariffs into account. When England draws up her annual budget, she can mark off 12 per cent as coming from her tariffs. When the United States clamors for lowered taxes, the importance of the 35 per cent of government revenue derived from customs is clear. But when China looks desperately around for the money needed to put her government on its feet, she faces a foreign veto against any considerable income from this source. As one Chinese put it at Honolulu, when the demand was made that China clean her own house before the tariff issue be considered, "That is like choking my windpipe and demanding that I sing like Caruso!"

To say that the disorder in China is wholly Chinese in origin, and that efforts at its remedy must await Chinese internal reform, is puerile. If it were true that the foreign nations had arrived at their present position in that country by a route which left them with clean hands—a supposition so fantastic that it is hard to name it even for the sake of argument—it would still be true that the present temper of China will not admit further acquiescence in this status. While foreigners stand outside the common law, while foreign business interests hold favored positions, while foreign colonies and concessions exist in six Chinese cities, while in any way the condition lasts under which has grown that too familiar phrase, "special interests," the China awakened to a new nationalism is bound to be resentful. Any assertion that nothing can be done, pending Chinese action, to get rid of the causes of this resentment is childishness. Anything can be done, any time, any where, when the stakes are big enough. In the Pacific era just ahead, there is no stake to compare with the goodwill of China.

The United States, together with the other nations, seeks the friendship and confidence of China's millions. As matters stand at this moment, those millions have lost confidence almost entirely in the purposes of the nations of Europe. And they do not have the confidence in the purposes of the United States which they had six years ago. The brunt of the attack this year has fallen on Great Britain and Japan. Japan is trying to meet this by a complete change of diplomatic policy in China; by a course as conciliatory as once it was commanding. She must abase her

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pride still more before her new course wins its reward, for she has still formally to abjure the notorious 21 demands now "postponed." That she will take this final step there can be no doubt. When she does, she should move into the favored position already occupied by Russia, Germany, and the other states which have already surrendered their special treaty rights.

It is not yet clear what course Great Britain will follow. For her own sake we hope that it is not the course suggested by the words of the earl of Balfour. On the part of the United States there should be no hesitancy. The line indicated by the chairman of the senate committee on foreign relations is the only possible line of wisdom. The United States must cut through whatever wildernesses of diplomatic red tape and governmental precedent there may lie in the way to act, quickly and decisively, in such manner as shall convince all China that our nation seeks no unjust status for our nationals, and that the first interest of our mutual relations is in the welfare of China's own people.

The two important words in that last sentence are "quickly" and "decisively." There is a way of going about such international affairs which will defeat the object sought, no matter what the legal outcome. The United States disclosed an ability to use direct and rapid methods in international negotiation at Washington four years ago. It must show the same ability now. The anti-foreign tide in China is running so strongly that to delay is to accept defeat. Another year of inaction will almost certainly include the United States beyond rescue in the group of exploiting nations against which the new nationalism of China is setting its face.

One added circumstance needs to be taken into account in this demand for rectification of the relations of China with other nations. It is not only important that, if action is not taken quickly and decisively, something will happen to us. It is equally important that something will happen to China. Indeed, it is already happening. It is the practically unanimous testimony of those who know the internal situation in that country that, in the last eighteen months, the sentiment of the enormously influential student class has swung to the acceptance of a policy of force as the only policy holding hope for the future stability of the country. The experience of Turkey with the capitulations and the later treaty of Lausanne is being preached up and down China today. It will be noted that even the Chinese Christian who bulks large on the landscape now is an army commander. It may be too late to protect mankind against a militarized China. The lesson of her hundred years of international relations may have sunk too far into the minds of China's sons.

Here we are then, at the opening of a new era. In that era, the touchstone, as John Hay long ago pointed out, is to be China. We fear the consequences if we must enter such an era with China estranged from us. We fear them even more if we must enter it with China stretching out her giant hand to grasp an unaccustomed sword. Is this a moment in which to attempt to escape condemnation for the sins of our past, or to seek to maintain privileges under which our petty traffickers may add to their pitiful hoards? All the future depends on our acting swiftly and generously to meet the honorable aspirations of the new China.

Humanist and Evangelical

AS THE CONTROVERSY between fundamentalists and modernists continues with increasing heat, a growing number of intelligent people are moved to cry, "A plague on both your houses." Such an attitude is not always nobly motivated. Sometimes it merely reveals intellectual inertia or it is the result of a foolish institutionalism which fears any controversy that threatens to lower the prestige of the church. But at its best such an attitude is rooted in the feeling that fundamentalists and modernists are merely modern protagonists of a perennial struggle in the heart of religion which will never be composed by a victory of one or the other party because neither party has hold of the whole of the truth. Those who accept such a theory of the present difficulties in the church will find much to support their viewpoint in Dr. Lynn Harold Hough's new book, "Evangelical Humanism." The book, just published simultaneously in England and America, represents the Fernley lecture, annually delivered before the Wesleyan conference in England and delivered this year by Dr. Hough on July 25th. If our judgment does not deceive us this is the magnum opus of one of America's most gifted and prolific pulpit scholars. In it Dr. Hough's method, in which the historian and the Hegelian dialectician both come to their own, is shown to the best possible advantage.

Evangelicalism is of course not to be identified with fundamentalism nor are humanism and modernism synonymous. But as Dr. Hough traces the historical roots and the historical fruits of evangelicalism and humanism one does begin to see the controversy of the present in the light of vast movements of action and reaction between two antithetical forces in the life of religion. These forces manifest themselves in the most varied forms but seem always to bear a close affinity to either historic evangelicalism or historic humanism. Dr. Kelman in his "Prophets of Yesterday" finds the antithetical factors to be Hebraism and Hellenism. Hebraism may not be completely synonymous with evangelicalism but Hellenism and humanism are almost identical. Involved in these terms are the antitheses between religions of moral austerity and of aesthetic charm; between conceptions of divine transcendence and divine immanence; between the God who is revealed in the still small voice and the God who declares his majesty in the magnificences of nature; between the religious experiences of what William James called twice born, and once born men; between revelation and reason as the seat of religious authority; between supernaturalism and naturalism; between religion as an experience and religion as an intellectual conviction; between Luther and Erasmus, if we are to express the antithesis in typical and contemporaneous personalities.

Almost every religious problem which has fretted the life of the church is illumined by Dr. Hough's exhaustive historical survey to which the literature and history of every age and every clime are made to contribute. The unique achievement of the author lies in his ability to sympathize with the highest aspirations of both evangelicalism and humanism and to discover at the same time their natural limitations. Here is in fact a man who is both an evan-

gelical and a humanist and who therefore knows both the virtues and the vices of spiritual tendencies as they can be known only from the inside. Dr. Hough is convinced that Christianity is, at its best, a synthesis of humanistic and evangelical elements. In the very religion of Jesus the two elements are combined. When Jesus said "Ye are the light of the world" he was a Greek; and a Hebrew in the word "Ye are the salt of the earth." The original synthesis has been destroyed and religious vitality will not be reestablished until the warring elements are again united. The tragedy of our contemporary religious situation is that we have a religion of experience which cannot articulate itself in satisfactory intellectual concepts and a religion of intellectual conviction which lacks all touch with vital spiritual experience. "Humanism," declares Dr. Hough, "may furnish the gateway to the temple of religion but it can never furnish the altar upon which the sacrifice is offered. And it can never furnish the sacrifice." Humanism to use another telling metaphor of the author's may reach the mountain top and even betray some instincts of flight, but it has no wings.

It would be a great gain if this notable book could be read in both camps of the present theological controversy. Those who stubbornly guard the authenticity of religion as it is experienced in the life of the soul, by defying obvious facts in the physical universe, might discover the universe itself friendly to their treasure. On the other hand the large number of modern religionists who are blind to the poignant facts of the inner life of man and see in religion only a vague cosmic emotion might cultivate respect for the drama of the soul as well as for the drama of the cosmos.

One cannot be sure of course that all the ills of modern religion could be cured by a synthesis of evangelicalism and humanism. There may be weaknesses in each which can not be corrected by its antithesis. We may make evangelicalism intellectually respectable and humanism spiritually vital but there might be weaknesses in both the theology and the ethics of the synthetic product. The cosmology of evangelicalism is more Greek than it is Hebrew; which is to say that it overemphasizes the omnipotence and omniscience of God in a way which a modern scientific picture of the universe hardly justifies. Is not the way to a valid religious cosmology back to the naive theism of the Hebrews rather than to a synthesis of Hebrew and Greek elements which leads more or less into pantheism? Are not the cosmologies of both evangelicals and humanists too pretentious to be sustained by the facts in the world in which we live and must we not retreat into some kind of naive dualism and naive theism in order to preserve religious vitality? That is one question which inevitably urges itself upon the reader of Dr. Hough's book; and the other which is equally urgent concerns itself with the ethical problem. Humanism lacks a sense of sin and the urge to repentance. Evangelicalism is rooted in the experience of repentance but its definition of sin is narrow and the most significant sins of modern social life escape its conscience. It might be said that evangelicalism has a Hebraistic ethics but in its moral convictions it has taken Hebraism not at its best but at its worst. It has made the law and not the prophets the ethical standards of Christians. One wonders whether the

antidote of humanism can cure this defect of Puritanism. Humanism does not have the burning social passion of the prophets. It is aristocratic in temper. So are most forms of modernism for that matter, though they imagine themselves akin to prophetic religion. It must be admitted that our American democracy is the product of a synthesis between the Puritan passions of New England and the humanism of a Thomas Jefferson. But our American democracy is not ideally Christian. It is questionable in other words whether we can get back to Jesus by compounding Luther and Erasmus, evangelicalism and humanism.

Such questions arise only, of course, when we think of humanism and evangelicalism with the connotations which a complex history have given them. Ideally, it must be admitted, humanism and evangelicalism contain the whole of the Christian truth between them for the simple reason that Christianity in its purest form is a religion which does justice both to the personal and the cosmic problems which every soul faces. Dr. Hough's book will prompt some honest searching of hearts in both camps of the present theological struggle. And it will help us to appreciate our theological adversaries while it prompts us to a mood of repentance for the weaknesses of our own position. The fact that the book is written by a man whose ministry exhibits the ripest and best fruits of both evangelicalism and humanism should give it added authority.

The Free Merry-Go-Round

A Parable of Safed the Sage

I PASSED A FIELD in England where there had been a Fair, and it was all over but the Litter. And they were taking down the last of the Tents, whereof one had sheltered a Merry-Go-Round. And the canvas had been removed, and was in process of packing, but the Horses and Deer and Lions were all there. And the children of the neighborhood were all there. And some did push the Merry-Go-Round around on its axis, and others did ride the Horses and Deer and Lions. And the men cared not at all.

And I and Keturah stopped and looked at them in sheer joy of their enjoyment.

And I spake unto Keturah, saying, I have seen many children happy on Merry-Go-Rounds, but none, I think, were so happy as these. And it is costing them nothing save their own labor.

And Keturah said, When I was a little girl I enjoyed it, but we had not so gay Horses and no Tigers or Deer. And it seemed a pity to spend all the money that might have bought so many fine things and still be just where we started. But these children have unalloyed joy.

And I said, Keturah, they enjoy it the more because they are propelling it themselves. For this is the vice of those who in misguided love seek to do everything for their children that they leave for the children no opportunity for Invention and Adventure and the putting forth of their own Labor.

And I said, This old Merry-Go-Round of Life could have been better oiled and made to run more smoothly, but it is a mercy that we are permitted not only to ride but to push.

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The Victorious Life

By John Timothy Stone

But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest; for the day shall declare it, because it is revealed in fire.—Corinthians 3:12,13.

He that overcometh shall inherit all things; and I will be his God and he shall be my son.—Revelation 21:7.

THERE ARE TWO DIVISIONS in our thought: the victory and the reward. Under the first of these there is the contest. The great contests of life, however, are not the public strifes. Great battles are of the soul. The greatest victories are those contested in the fight for character. History is made up of biography, biography of the individual life. The enemy without has never equaled the enemy within. There is no nation under heaven which can injure our own nation as her individual citizens can injure her.

There is not only great pathos, but great discernment in the great cry of Shakespeare's Caesar, "Et tu, Brute." Caesar need not fear the outward enemy. He could cross the Alps; he could overcome all the elements, and meet all adversaries, but he could not stand with treachery. He must trust his own. His fall came from within. The honest conviction of Brutus seemed treachery to the emperor.

Roosevelt could withstand the wild beasts of Africa and fill the Smithsonian and other notable collections with rare specimens, but he could not withstand the subtle, microscopic, imperceptible foe in the animal life of South America.

The subtle power of sin is not seen in the external foe, but the character is injured by the enemy within. The strife of life is the strife of the soul. The real contest is within the heart. Many a man who can withstand the outward enemy is helpless before his own soul, as he yields in indulgence to the temptations of his own life. Dishonesty seldom starts with premeditated falsity, but unconsciously within the individual soul of man. Corrupt organizations grow out of dishonest souls. The man who deceives society, injures and robs humanity, and deludes justice, may not be part of a great organization, but he who is really dishonest and deceives his own soul is deceiving others. The great lie of the ages has been the lie of perjury, and perjury is the false swearing of an individual soul. The real law of deception is the law of self-deception. Sin has that remarkable influence over men until in time they fail to see evil as evil and grow to interpret evil as good. He fails to see evil as evil, hence the adage: "Evil to him that thinketh evil." "As a man thinketh in his heart so is he." If man is corrupt within he is likely to see good people as corrupt. Self-deceived! The contest of the soul is inward.

Many a man can win battles on a field of glory who cannot win the battle of his own life. Napoleon moved tens of thousands and influenced millions by his marvelous personality, but he died on a far-distant isle, looking out with remorseful spirit over a sea, for he realized he had been conquered by his own soul and that One greater than he had won, for he was self-deceived. The most heroic lives

in the whole world are not the heroic lives whom the world honors, but who in the darkness strive on to win the victory of their own souls. Cast on the shore of a boundless ocean, wrecked, with all his human possessions gone, save the Word of God, Alexander Duff won an age and a nation and a continent, for he had a faith which realized that he was victorious; he knew he could overcome in the present possession of a God who was his God and his Father.

I.

This strife of the soul is the contest which every man must face. The idler misunderstands and overlooks. The careless is uninterested and thinks of nothing but his own present selfish desire. The unintelligent cannot face the issue. He is carried away by superficiality, if not by conventionality. But the thoughtful soul realizes that the only safe victory of any man, woman or child is the victory of the individual soul. "I will do right," "I will not do wrong," are spoken by the individual soul to himself.

Now this contest goes on everywhere. Study the records of human history in the commercial and economic world, in the world of pedagogy and teaching, in the world of public speech, in the realm of law, in the field of medicine, wherever we look, everywhere, we find that the contest of the individual soul has been the means of attaining and has given the victorious life. What high school child wants to study Latin, or delights in beginning geometry? What college lad loves study from the sheer joy of it? But the student is made in high school and college days by the stern fact of discipline. This last week I addressed one of our high schools where some eighteen hundred students were gathered—a most stimulating audience. They were eager and responsive, but the whole spirit of the high school age is the spirit of attaining that the individual may overcome. Children do not love to study any more than we do. They do not like to do finger exercises on the piano, but the overcoming, the discipline, the constant training of the mind makes the youth the worthy man or woman.

We have seen a careless, independent lad of high school age become one of our great leaders. When he graduated the whole university, from professors to students, looked up to him with great esteem. Why? Those years from high school days on through college and university had been years of overcoming and of victory, and today he stands head and shoulders above his fellows in the great business world because this same line of personal victory has dominated his life. It has been a contest all along, but he has overcome.

The victorious life has sacrifice in it, personal sacrifice. Just here a danger occurs in many souls amid the great currents of human life because the shadows and rocks are unseen. The dangers beneath the surface are often inner human feelings, not external!

Those who can conquer great adverse conditions and temptations which are physical or mental often go to pieces by inward feelings. They are controlled by the impulses of

life, by temperamental conditions and are tempted to excuse themselves by saying, "Oh well, my father was morose. He did not have a sanguine temperament. It was natural for him to be discouraged. Life is not fair. Life has not the same chance or opportunity. We are *not* born free and equal." Our constitution never said we were. It said, "We are *created* free and equal."

But mark you, these same souls say, "I cannot overcome my feelings," and excuse themselves on this basis. Such thoughts are the Scylla on the one side and the Charybdis on the other in the great channel of human life through which all must pass. Personal sensitiveness may be the Scylla, but the Charybdis, the rocks of which are so dangerous and cause wreckage, are generally our feelings.

You say, "Yes, but I am not sentimental; I am only sensitive." Who, that is worthwhile, is not? But remember the conquering of human life is an outward strife, a strife against a sensitive nature, a control of the soul, needing God within the inner life, together with the finer instincts and temperaments, which must be controlled.

To illustrate: I talked with a grandfather whose home was Godless—no religion, no Savior, no God, no church, though his father had been a man of deep piety and had trained him with splendid influences at home; but he had brought up his own children without religion. They were Godless, and had children of their own who were Godless—three generations without God, and all this because the young man, the year after he was married, went to a certain church where an officer did not happen to extend a very cordial welcome to him, and he turned on his heel and said: "I will never enter the house of God again if that is what the church stands for!" Ninety-nine men would have welcomed him, no doubt, and the man who failed to greet him that morning may have been suffering or careless, and still, because he misjudged that officer and turned away, he and his home had grown up a Godless home; his sons and daughters were Godless; his grandchildren were without faith and hope—all because he did not conquer a sensitive nature when some one was unjust to him. "How great a matter a little fire kindleth!"

I plead with you this morning to realize that the contest of the soul is our own contest. The state, no matter how loyal her law, nor how just her courts, can never make you good. The state cannot save you, nor can the church. The gospel of Jesus Christ cannot save you unless you exercise your own will-power. The contest must be within. It is God *with* man that makes a majority, not God without man. The contest, if victorious, must be the conquest of our own soul, first with our own hearts and lives. The inward strife, the victory over self must be a sure one.

II.

Again, there is in our text not only the matter of victory, but that of reward. "He that overcometh *shall inherit all things.*" That means present as well as future possessions. You say, "No, inheritance means something future." Not in the text. "*Shall inherit all things.*" Not sometime, but *now*.

We read in our scripture lesson of heaven and the golden streets of wonderful jewels and marvelous foundations. It was a beautiful picture, a wonderful imagery, but we

are not so much interested after all in heaven as in earth, for heaven will take care of itself if our faith and life are right. Jesus Christ said, "The kingdom of heaven is in your midst." The "shall inherit" is a *present* possession. The man whose religion simply gives him an inheritance ticket into heaven has not a religion worth while. We are not thinking now of purchasing tickets ahead. We are thinking now of a heaven and a religion which are a part of the life we live in this city, or wherever we live, "by the faith of the Son of God who loved us and gave himself for us." The inheritance is "*shall*," a present possession. "He that overcometh *shall inherit* all things."

The present possession of the soul is the religious condition which we would this morning consider. It is the value of the present soul in the life which now is. The Christian who is going to receive something is not worth so much as the Christian who has something, who lives now in the spirit of the possession of Christ. If we have the love of God and faith in our souls now, we will not be much troubled about the future. I have no sympathy, although I do not lack respect, for the old-type Christianity which used to pray—"O God, help us to do right here in order that we may have heaven there." It was sincere, but the vision was limited. "The kingdom of heaven is *within* you." God has prepared marvelous things for those who love him. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God *hath prepared* for them that love him." This verse is not a funeral text only. It has present possession. He hath prepared those things for us now.

The Christian who is victorious is the man who has now that inheritance and lives now in the spirit of that inheritance. The man who knows how to enjoy the things of this world is better than he who does not enjoy them, and has greater possession. I have seen men so cramped with gold, bonds and property, that they spent most of their time thinking how to protect with steel bars that which they have. Some men spend most of their time protecting their possessions, without giving any thought to their use.

That was a great gift given to our city last week for Northwestern university. Why should not more such gifts be made to such institutions? Of what value is it for men to lay up millions of dollars for their children without endowing the city, the nation or the world with the great blessings of their wealth? Nine out of ten children will be injured by a great fortune rather than blessed. The disintegration of families of wealth is one of the great tragedies in American life. It is scarcely ever true that a family can hold large wealth for three or four generations without disintegrating in character. There is not one son or daughter in ten inheriting a great fortune who has the character and wisdom to make proper use of it. There are some exceptions. For instance: A father said to his son, "Lad, you have the blood and the brain and the industry that I had; now go ahead and make your life better than mine has been." I once knew a lad who refused to take the fortune which his father offered him. "But," he said, "I will borrow from you on the basis of a consistent policy, and if that money is not returned in full to you, I will spend the rest of my life paying it back."

You say he had his chance, but he did not take his case because his father left it to him. And today you can go to a certain city in this country and see a business ten times as great as his father's business ever was. And why? Because the brain and the heart of that youth worked out something better than his father gave him in money. The inheritance of life is not leaving to others that which they may use, but character to make use of life.

The kingdom of heaven is not a matter of accepting possessions in the future, but utilizing that which we have here. Men and women who have been able to acquire great fortunes owe something to the age in which they live, to the cities of which they are a part. There would never be required a plea for foreign or national missions, for relief, or educational institutions if men and women realized that their money was God's money and that they were the trustees of God's money to use it for mankind and for the generation in which they live. "The kingdom of heaven is in our midst." What we do now, not only with our money, but with our lives will stand the test of heaven. "He that overcometh shall inherit all things." Any man who is so much interested in protecting what he has that he fails to see the vision of opportunity in its use, will always be in trouble. Nine-tenths of such men break with nervous prostration and die prematurely burdened with lives that are unfruitful. Riches and wealth are great gifts, but must be used aright in the present age in doing God's will.

III.

In conclusion, let us realize that the contest for the life of victory has two other elements: It has *worship* and it has *home*. In other words, God and Love. You see how this verse concludes: "He that overcometh shall inherit all things; and I will be his God and he shall be my son."

Victory, reward, but more, *worship* and *home*. "I will be his God and he shall be my son." That word "son" means fatherhood, for it implies it. "Son" means home, for where there is a father and mother and son there is a home. "I will be his God and he shall be my son."

Is there a sadder human experience today in all the world than a man or woman or a home where worship is left out? No God, no heaven, no faith, no hope, no love! More than six times this last week I have been called to death beds and officiated at funeral services. It is at such times that we realize what worship is. Many a secret has been revealed to me this past week, and throughout the years, of men who worship in their inner hearts. One cannot but regret that such men do not make public confession, but the worship is there.

Oh, when the soul is heavy, and the eyes weep alone, and in the silent moments of the night, in the troubled consciousness of the weakness of sorrow, when it bears in upon the heart, what a comfort to have a God, to have a place of worship! I have talked with those who have said, "I could bear it if I only had a faith, a grasp upon God." Then we pray with them and say, "Let the everlasting arms be underneath and round about," but they do not know that arm; they do not know that God. If they only had a faith; if they only had a God, then they would have a hope.

"He that overcometh shall inherit all things, and I

will be his God and he shall be my son." A faith with a God! A life with a hope! A death with a resurrection! A crucifixion with a tomb from which He arose again! A resurrection with an ascension! A belief in a God who *helps* in human life!

"Careless seems the great avenger; history's pages but record

One death grapple in the darkness 'twixt old systems and the Word;

Truth forever on the scaffold. Wrong forever on the throne—

Yet that scaffold sways the future, and behind the dim unknown,

Standeth God within the shadow, keeping watch above his own."

Such a hope sustains. Clouds and darkness are round about us but God's in his heaven. No condition of soul nor disaster can disturb where God is the victorious God. "I will be his God and he shall be my son."

Have you a God? Have you a faith? Have you a place of worship?

But he crowns it with home. What a week this is for home life—the week before Christmas. Little children ask mother to stay out of a certain room and ask father if he can spare a half hour to take them down town, and the father knows what that means on the crowded streets, but he goes just the same and tries to get over the nervous strain, but the child wins him. The child is anxious. Everything is eagerness and everywhere there are little anticipating faces. Five or six little children came to me this morning going to Sunday school, and said as they looked at the Christmas tree out in the court of the church building—"You have a Christmas tree early this year haven't you? We are glad the church is having a tree. We are going to have one at home," and they talked as fast as they could, and all at once. They were all happy and eager. One little child said, "I have a stocking twice as big as my leg." I asked her why she got that, and she replied, "Because I know what is coming!"

IV.

It is Christmas season; it is home. I heard a friend who was mailing packages early remark that the man who was insuring her packages said, "It must be great joy to send these packages." He was a middle-aged man, pleasant looking. He said, "Do you know I have not a friend on earth or relative to whom to send anything, and so far as I know no relative is going to send me anything." It was sad!

Home! Home! What it means, everywhere. Home! "I will be your God and you shall be my son." Think of having God for a Father and he is the Father of every one! The heavenly home-maker.

At a funeral service this last week a man spoke to me whom I did not know. He was rough, and looked as if he had made a great effort to clothe himself aright to come to the service. His great rough face had tears on it, and as he wiped those tears away he said, "He was a father to me. I was in jail and he came to me, and still he looked

me in." Well, it touched my heart. I thought of the verse—"I was in prison and ye came unto me." The man had done everything he could to make himself presentable to come to the funeral because he loved the man who had been a father to him, one who had been a father in discipline as well as a father in love. "I will be to him a father and he will be to me a son."

O men and women, such is God. He is our Father. Some of us well remember our fathers. My father died when I was but a lad, but I will never forget when I stood by his coffin and realized that my father was gone; but in his life of integrity and love I knew what fatherhood was. I could not weep though I wanted to, but he was a father and I was his son and he was everything to me.

Sometimes I think when we emphasize Mothers' Day

with all the blessings of it, we should not forget Fathers' Day. "I will be to you a father and you shall be to me a son." Our God and our Father is ever living. The home is the home here and the home eternally. "God," the Father, "so loved the world that he gave his only begotten son that whosoever believeth on him should not perish but have eternal life."

The fatherhood of God implies the home of the soul, and all through belief in Jesus Christ, my Savior, his son, who died on the cross.

Shall we not fight and overcome? Are we not going to be the inheritors of the things of God in present possession? Are we not going to have a God whom we can worship? A God whom we can love? Such is the victorious life and the message of our text.

Mr. Bryan's Last Word

By Herbert L. Willett

THERE IS SOMETHING SURPRISING and in a measure regrettable in the fact that the address which Mr. Bryan had prepared for delivery to the jury in the Scopes case was given out for publication immediately following his death. It suggested too much the desire to utilize that event to secure for the document an attention which it might otherwise miss, and a wide public reading at a moment when all reflective and critical judgments would be muted in the presence of death. So far was this from the truth that as matter of fact the final speech of the great commoner has received very scant treatment from the daily press. The events connected with the funeral followed each other in such swift succession that in their pressure the speech was largely overlooked. To be sure, it appeared in most of the papers at considerable length, and in some in complete form. But there was too much else pertinent to the man to permit the careful consideration of what he had hoped to say at the trial, and there has been very little press comment. If it could have been released at some period after the immediate tension had passed it would have commanded a much more thoughtful reading.

Of such a reading it was eminently worthy. As a piece of sustained eloquence it is deserving of study. Mr. Bryan was one of the last of that older school of orators of whom there have been some notable examples in the history of the American platform, pulpit and bar. He had much of the forensic attractiveness of Henry W. Grady, T. DeWitt Talmadge and Stephen A. Douglas. In his prime he was handsome, magnetic, compelling. His voice was a marvelous instrument. He spoke with an ease and smoothness which charmed all his hearers. People who had little use for his political or religious opinions came long distances to enjoy the delight of his speeches. He contradicted the first rule of Demosthenes for an orator, that of action. He was notably quiet in his addresses. In later years he would stand and fan himself and talk, and both actions were of the leisurely sort. Indeed, the ease of his speech was his chief charm and his chief peril. His chosen vocation of the orator demanded of him so little

in the way of aggressive study and sustained thought, that he fell unresistant into the grooves of habitual utterance, and made up in eloquence what he lacked in vigor and freshness of thinking. And no one asked more of him.

FAMILIAR VINTAGE

It is this which makes the Scopes address at once so pleasing and so disappointing. It is the familiar vintage of an earlier day. It is just what the public has been hearing from his lips for the past seven years. There are, to be sure, interpolations of address to the court and the jury. There are references to the testimony of certain witnesses. There are tributes to the character and religious convictions of the people who made up most of the expected audience. But the body of the address is the well-known lecture on the menace of evolution. Most of it has been published before, line by line and paragraph by paragraph. This is the more surprising when it is recalled that Mr. Bryan was reported to be working with tireless ardor upon an address which he was to deliver at the trial. It was said that he had been busy on this speech for weeks before the case was called. The speech as released to the press shows nothing of this labor of preparation, save as it discloses the familiar mastery of platform eloquence with which the utterance was originally constructed, and perfected through several years of lecturing. Probably something of this repetitious character would have been lifted from the address if it could actually have been delivered with the accustomed force and charm of the man.

But it is with the substance of the speech itself that one is compelled to deal. And here the intellectual habits of the speaker are made evident. It was in his curious misreading of the entire meaning of evolution that Mr. Bryan was first betrayed. Darwin's *Origin of Species* was probably the greatest work of the nineteenth century. It released a thousand springs of intellectual energy, and set the world searching in breathless interest for the facts of nature. The book was tremendous in its disclosures and its implications. It merely opened the door to a wholly new

adventure in the field of science. It made evident past all controversy lines of development running back through the milleniums to most humble beginnings. It dealt wholly with the problem of physical law. It made no attempt to explain the beginnings of life, nor did it speculate as to the future. It was a study of facts. Its theories were not final. Just as the views of Copernicus were revised, remolded, rejected in part, and enlarged, so those of Darwin were seized upon at once by a multitude of inquirers, and subjected to the same process of criticism and revision. No scientist today holds Darwin's opinions on many of the phases of physical evolution. Yet all go back to him as the great originator of the most workable interpretation that has ever been provided of the facts of life.

A PRINCIPLE GENERALLY APPLIED

The principle thus made known was carried presently into every field of learning, physical science, philosophy, literature, history and religion. It gave a new impulse to all types of research. Contemporaries and successors of Darwin, like Alfred Russell Wallace, Herbert Spencer, Thomas Huxley, Professor Tyndall and a host of others carried on the search for facts, some in the physical and others in the social realm. Of the latter some, like Ruskin and Maurice, saw that the idea of evolution was as significant in the domain of society as in that of the individual, and that the hope of the future lay in the application of the principle to the betterment of the conditions under which human life must be spent. They discovered with Benjamin Kidd that the real heredity is not that of the individual, but the social inheritance. The work of the experts in physical science is fascinating, and full of most significant results, but equally important is the problem of obtaining social control of the machinery of this vast collective heredity. These are the inquiries with which Bergson, James, Ward, Tolstoy and many others have labored. Here is the field in which men like Rauschenbush, Riis, Peabody, Graham Taylor and Professor Steiner, and women like Jane Addams, all convinced evolutionists, have spent their lives.

Of these outreaches of the principle of evolution Mr. Bryan appears entirely unaware. It would seem that the books he read dealt wholly with the physical problems of heredity, the derivation of human from sub-human forms, and the application of the doctrine of survival to the struggle of races for world supremacy. These are, both of them, ideas that came in with evolution, and have proved disquieting to many people. The first was unwelcome because it seemed inconsistent with the biblical account of man's origin, and less creditable to his position in the order of life than had been supposed. The Bible has two stories of the creation of man. In regard to them the churchly tradition has held three successive opinions. The first was that the biblical account was literally true. This appears to be Mr. Bryan's teaching. But which account? The attempt to argue that the second story is a pendant to the first, or that the first can be accepted as factually true is now all but completely out of date. Long years ago Christian scholars advanced from this position to that of attempting to harmonize the biblical accounts with the facts of science as they were being disclosed to knowledge. That was the day of the Winchells, the Danas, the Boardmans, who

thought that the first chapter of Genesis could be interpreted in terms of vast periods of time instead of literal days. But that hypothesis encountered so many difficulties that it was soon abandoned, and no one ever tried to harmonize the second chapter with scientific record. The third and now prevailing opinion among Christian scholars disclaims all attempt to bring the Bible and science into adjustment, recognising in the former the world's supreme book of religion, written in the vocabulary and with the equipment of the age from which it came, and therefore not a text-book either on science or history. Its purpose is quite different. Its authority lies in the realm of religion, where it speaks with convincing tone. Some people are not content to allow the Bible to speak for itself and define its own purpose and limitations. Mr. Bryan was of this group. He insisted that in addition to its all-important task of recording the supreme chapters in the history of religion, it must also serve as an infallible hand-book of science and history. All such insistences meet with the rebuke of the book's own refusal.

CONCERN WITH A MINOR PROBLEM

Mr. Bryan was chiefly concerned with the physical side of evolution and was shocked at the animal ancestry which it provided for him and all other human beings. It has just this disillusionment for those who find complacent satisfaction in the idea of a total break between man and the other animals. Just as Galileo and Copernicus met the indignant dissent of the churchmen of their time, who resented the thought of living on a small planet, one of the least of the heavenly bodies, and demanded the right to believe themselves tenants of a central world, so the anti-evolutionists regard it as derogatory to their dignity to have kinship with the other orders of life. Much can be said in eloquent protest at this point, and all that was possible Mr. Bryan said whenever he had a chance. But the facts appear to remain undisturbed, and so are the students of human origins. In fact the whole question of man's physical genesis is one of the minor problems of science, interesting, but far less important than many others.

The point on which Mr. Bryan was singularly unfortunate in his reading of history was in his assumption that the inevitable tendency of evolution was to harden men to a brute-like struggle for supremacy, where war was to be thought of not as a shame and rebuke to civilization but as the expected and natural development of a state of nature. Here he had indeed the help of certain interpreters of modern events as exemplified in Prussian militarism. It was one of his favorite statements that evolution issued in the science of Haeckel, the philosophy of Nietzsche, the ethics of Treitsche, the welt-politik of Bismarck, and the militaristic ambitions of William II. He never perceived that the evil uses made of the doctrine of survival in Prussia were no more implicit in the doctrine of evolution than is the culture of the poppy with which Egypt and India are cursed necessitated by the science and practice of agriculture.

It was his unfortunate mistake that he failed to see that the limitation of the Darwinian principle to individual development and brute force is a misapplication of the idea, which history does its best to correct. The real value of

the principle and its finest illustrations are in the field of social progress. This failure of his is the more regrettable, as by nature he was a radical and a reformer. If he could have applied his very striking powers to the advancement of the social movement, the redress of social wrongs, and the establishment of a world order of good will, to two phases of which, the peace proposals and prohibition, he gave such earnest effort for a time, his work might have been far more enduring than it now promises to be. His was the pathetic experience of a man who lived in a world in which evolution was the guiding principle of all intelligent effort, and who himself was unconsciously using its laws and methods, but who yet disclaimed any acceptance of it because he had reacted with violence against two or three of its minor teachings.

He affirmed that it condemned the world to long and futile struggle against evil, as the result of the slow process of hereditary change, quite oblivious of the outstanding fact that social evolution is one of the most rapid of processes. By proper appeal to the mind and the emotions of a people, a nation may be changed in a single generation. Germany is itself the proof of this. Japan is another case in point, where the ideals of an entire empire have been transformed within the life of a single ruler. It is possible by the use of the proper appeal to sweep out of being or to create in one generation any institution or order of society. That is why the present efforts to establish sobriety, to abolish war, to inspire education with religious values, to make the Bible a more intelligible book, and to vindicate the place of religion in the life of the nation are at once so thrilling and so hopeful. And men of Mr. Bryan's remarkable gifts and abounding courage should be the most effective helpers in the campaign.

A FANTASTIC CHARGE

It is difficult to take with the seriousness one could wish his charge that the study of science robs men of religion. It is undoubtedly true that absorption of the mind in any one pursuit may result in lessening every other interest.

One may regret that men like Darwin, Huxley and Haeckel arrived at purely negative views regarding religion in the course of their work. But to assert that this is the usual result of such investments of interest is to affirm what is neither provable nor consequential. The two sorts of interest, scientific and religious, are in wholly different areas. To insist that a scientist shall be a believer in the principles of Christianity is as illogical as to demand that a teacher of Latin shall be a prohibitionist. Moreover it is highly probable that the number of men notable in the field of science who are ready to affirm with emphasis their belief in the truths of religion will compare favorably with any list of those who are interested to make known their rejection of such convictions. Certainly the list of scientists who signed Professor Millikin's pronouncement on religion and science does not lack the merit of favorable comparison with any of the agnostic persuasion. Many testimonies of this nature could be cited. But perhaps that of Alfred Russell Wallace, the fellow discoverer with Darwin of the principle of evolution, is as valuable as any. In 1913, in his ninetyeth year, he wrote to a friend: "The completely materialistic mind of my youth and early manhood has been slowly moulded into the socialistic, spiritualistic and theistic mind I now exhibit." Speaking of the Unknown Reality enormously above and beyond any human mind, he closed with the words, "Mine seems a clear and intelligible supposition, and it is the teaching of the Bible."

Mr. Bryan will be remembered by the nation with admiration and reverence as a fearless champion of peace and temperance, a devout lover of the Bible, a consecrated follower of Jesus Christ. His errors of opinion in politics and economics are easily forgotten. His opposition to a sound interpretation of the scriptures and to the teachings of science is self-effacing and will pass from the mind of the generation like the rest of the exhausted residuum of mediaevalism. Least of all will be remembered against him the oversight of facts and the employment of superficial reasoning which made up so large a part of this familiar and eloquent posthumous address.

British Table Talk

London, July 31.

A CERTAIN WRITER in a book recently published has made a vile charge against the memory of Mr. Gladstone. Mr. Gladstone's son Herbert, Lord Gladstone, has called the author in plain language "a liar, a coward, and a fool," and in this fashion challenges him to bring an action for libel. The publisher of the book apologizes for letting it appear with the slander and has cut out the offending passage. This was inserted, it appears, into the proofs by the author, and escaped the attention of the publisher. Meanwhile the author refuses to withdraw or to take any action against Lord Gladstone. His grounds for making the charge are so flimsy as to make one agree with at least the third name bestowed on him. Mr. Gladstone was the hero of the home in which I was brought up, and of ten thousand homes, and it will take more than the foolish deductions from ambiguous phrases, quoted from the gossip of dead men, to make us count Gladstone the loathsome hypocrite which this person represents him as being. It is a pardonable habit for historians to whitewash the dead; but for a

retailer of gossip to blacken the dead, who in living silenced all slander, is intolerable.

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Keswick

The jubilee of the Keswick convention has been celebrated with great rejoicing by five thousand people. Keswick is a lovely place in the lake district, to which, fifty years ago, those from all churches who sought for a holy life were summoned to meet together in conference. Year after year since that day, at the end of July, similar meetings have been held, not without far-reaching influence upon missionary work and upon the church at home. It is sometimes forgotten, for example, that the Student Christian movement in its early days was closely linked to the Keswick movement. The basis of Keswick and its aim have not changed. Its leaders are always pledged to accept the plenary inspiration of the holy scriptures; they set forth the experience of the higher life in the Spirit, as the inheritance by faith designed for all believers; they preach a practical holiness for the individual life, and they trust rather to the deepening of the spiritual life than to any public action or

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social gospel. They are Biblical mystics, Protestant ascetics; they have no place for the modern criticism of the Bible; they pay little heed to the concerns which occupied Copec; they tend to be world-renouncing in their interpretation of the gospels; they believe that there is a victory over sin promised to all who receive the Holy Spirit. No one who has ever been either at Keswick, or at one of the other similar conventions, can miss in them the note of earnestness and reality and of joy. Many who cannot accept all the underlying beliefs have borne witness to the inspiration which they have received at Keswick. Some may regret that it is a movement so bound up with literalism in the handling of the scriptures, or that its deep and searching doctrine of sin does not take into it sufficiently the sin which finds expression in the social order, or that its leaders have made too sharp a division between the act of Christian faith by which the soul is redeemed and the act by which it is filled with the Spirit. But no one who knows the Christian church in this land can fail to be thankful for Keswick. . . . Of its leaders of long standing Mr. Inwood, Mr. Sloan, Dr. Meyer, Dr. Stuart Holden are still on the platform, but many are no longer with us.

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The Wesleyan Methodist Conference

The Wesleyans have dealt with many vital matters. They are genuinely distressed by the growing estrangement between the people in our cities and the church. One speaker gave the proportion of those who are within the church's range as ten per cent. (This seems an understatement.) Other speakers were concerned for the work among the young. It is not enough, they claimed, that a minister should golf or play billiards with men, while he makes no direct and personal attempt to win that man's sons for the service of Christ. . . . The conference has designated Mr. Maltby for their president next year. No better choice could be made by a church which seeks spiritual leadership. Mr. Maltby has held for years a remarkable place among the students of this country. No one who hears him will wonder at that; he is a great Pauline believer with a rich store of humor; there is no man in my circle of friends who can make the gospel live and burn as Maltby does. Happy is the conference which has him to lead. . . . The Wesleyans have two great benefactors from Hull. They never tire of giving in a princely fashion. Mr. Ferens is one, and Mr. Rank the other. If Mr. Ferens specializes at schools, Mr. Rank takes central missions and the home ministry for his concern. Only last week he gave £100,000. Methodism has always been a great power in Hull, and these two laymen are bent upon making its influence radiate out from their city.

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Wiser Counsels Upon China

In the Times of last Saturday a prominent place was given to a letter from Dr. Henry T. Hodgkin upon the necessity for prompt action in China. There is now to be an impartial inquiry into the shooting of students in Shanghai. This was the first of the measures for which Dr. Hodgkin pleaded; the others, though less urgent, are no less important—a frank inquiry into the government of Shanghai, and the calling speedily of the tariff commission, and the fuller investigation into the treaties. "Again, let it be urged that no time should be lost in taking action in these questions. Every day tends to confirm the opinion that Britain is afraid to face the facts and that she is still actuated by unfriendly feelings toward China. Coming back recently from Shanghai, I realize how friendly are the people of this country towards China and how anxious they are to do the right thing. There is scarcely any human problem more urgent than that of the relations between east and west. If we can learn to understand one another and work together, incalculable evils will be averted. Now is one of those crucial moments when the wrong step, or the right step taken too late, may lay up years of bitterness. To act generously and fairly now will at once

awake a response in China. British good will is not expressed in a way in which China can understand it. The actions I have named would go far towards removing present difficulties and creating a new atmosphere in which Britain and China could work together for the good of both." This represents, I am convinced, the better mind of Great Britain. It has been a great gain to have both Dr. Hodgkin and Dr. Balme in this country. They have interpreted the mind of China more calmly and sympathetically than the correspondents of the press, who from the treaty ports interpret hastily and superficially the mind of the students. But unhappily there are no means available whereby the wise counsels of these men who know China from within can penetrate into the knowledge of the general reader. I believe, however, that there is a growing suspicion that the true British policy is set forth by those who from the beginning have pleaded that the welfare of China must be the first consideration and not the commercial interests, or even the prestige of this country.

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William Jennings Bryan

The news that W. J. Bryan had died suddenly was briefly noted in Monday's papers. By Tuesday there was time for the estimates and appreciations of his life to appear, and on every hand there is manifest a desire to do justice to a fine human figure with an overflowing vitality, and a genuine loyalty to conviction. More than once it has been remarked in these columns how little the people of the two nations—Great Britain and America—understand each others' political and social problems and their interpreters. Unhappily, the last memory of Mr. Bryan is the one which will represent him. In the Daily News Mr. A. G. Gardiner, a few weeks ago, had a character sketch of Mr. Bryan, in which he told again the story of his oratorical triumphs and of his uncompromising idealism. But, with the exception of the phrase, "the cross of gold," little was known of Mr. Bryan by the average man till the Dayton trial began. Our statesmen are not seldom men with strong and definite theological beliefs, but we have not had any statesman whose life runs at all parallel to that of Mr. Bryan. Some of us would feel happier if some of our leaders would lead a crusade, or do something quixotic to show the faith that is in them.

* * *

Stockholm and Copec

Now that summer is well on its way we are beginning to think upon the August meetings of the Life and Work conference in Stockholm. I believe there will be a representative British delegation. The executive in this country has been meeting at Farnham, the home of the bishop of Winchester, who is taking an active part in the preparations. Fortunately the work of Copec last year led directly to this international conference; and it has been thought best to abridge the Copec reports, so that they might be presented as the British contribution to "Stockholm." The executive on this side has not found its work altogether easy; in a time, when controversy has been proceeding between Catholics and Protestants in the church, it is not likely that co-operation in common concerns will be free from some constraint. But we are growing accustomed to "receive one another," as the apostle urged the Romans to do. Whether Stockholm will go beyond Copec or stop short of it, is uncertain. It would not be surprising if representatives from so many countries with so many variations in their social order find it necessary to move more slowly and to cover less ground than Copec did. The date of the main conferences in Stockholm is August 19-29, but there are to be other smaller groups busy in various Swedish centers upon the preparatory work. The conference, as someone has said, will be a fine gesture of goodwill. In their religious life the peoples of Europe and America are largely strangers to each other. How many of us know, for example, of the national church in Czechoslovakia, or of the church of Sweden, or of the Orthodox church? Rome stands outside and, of course, till Rome enters

into the comity of Christian social service, there will be something of great importance lacking.

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And So Forth

The Wesleyan Methodist conference has considered and deferred the question of the admission of women to the ministry. It has also been confronted by a serious falling off in the candidates for the ministry. This led to a very searching discussion of causes....It would be idle to write much at this moment upon the coal crisis. The report of the inquiry, appointed by the government, made it clear enough to most of us that the miners were in the right in refusing to take the owners' remedy as adequate or just. The problem is one which cannot be solved by so simple a measure as the lengthening of the working day or the cutting down of wages....In the cricket world there is much interest in the question whether Hobbs, our greatest living player, will beat the record of the redoubtable W. G. Grace. I

am glad to see that Hobbs declares that he prefers church to cricket on Sundays. Another famous cricketer told me that he had the utmost contempt for a man who did nothing but play cricket, and had no other interest....Mr. Lloyd George has been hammering the admiralty for its hectoring and bullying ways. Its annual maneuver is to say: "Give us what we ask for, or we shall not play."....Canon Donaldson has specified seven deadly social sins: politics without principles; wealth without work; pleasure without conscience; knowledge without character; commerce without morality; science without humanity; worship without sacrifice....Dr. Aggrey has been visiting this country, and has spoken, I believe, to the student movement. There is no question that the College Achimota on the Gold Coast, of which he is joint-principal with Dr. Alec Fraser, has laid hold on the imagination of our students. There is no lack of trained men willing to join its staff.

EDWARD SHILLITO.

The Book World

Realities of Religion

"WHAT HAPPENS to a man when he gets religion, and why do individuals organize themselves and their experiences into churches?" These are the fundamental questions which Dean Willard L. Sperry undertakes to answer in his book entitled *REALITY IN WORSHIP* (Macmillan). But is it so sure that individuals do organize themselves and their experiences into churches? Or is this an unconscious revival of Rousseau's fascinating fallacy—that the individual comes first, with his wide range of rights and his wealth of experiences, and then the group by a definite and explicit act of organization? Or is it true of religion, as it is of civil society, that it is only in the group that men find themselves as individuals and achieve their most significant experiences? The latter is obviously true, and the opposite fallacy is not implicit in Dean Sperry's treatment, even if it appears to be in his question.

On the contrary, one of the chief of the many values of his book is that it presents a particularly wise and interesting discussion of this very theme,—the relation of the individual to the institution, and specifically the relation of personal religion to public worship. Protestantism, especially in America, doubtless tends to undervalue social and institutional continuities and to feel that there is no temple which, if destroyed, cannot be built again in three days on an improved plan. We know what institutions have done to us in times past by way of cramping and confining and keeping the dead hand on the wheel, but we do not quite realize what they have done for us in making possible the very conditions of our individual enfranchisement and enrichment.

But Sperry has added an Oxford training to a New England heritage, and he knows the worth of the things that last from generation to generation. "Whatever else religion may be, it is the formal organization of the constant major episodes of common human experience into a social whole . . . Much of the religious ceremonial of primitive peoples is concerned with the initiation of the individual into the stable fortunes of the common lot. We find primitive religion preoccupied everywhere and always with the reliable mysteries of birth, youth, love, marriage, labor, war and death . . . An institution is history's protest against the futility and waste of vain individualism. The institution is the keeper of the recurring mysteries of birth and death, of the permanent fruition of man's labor and art and love. At precisely those moments when life is most intimate and personal only the great institution is adequate to our need."

All of this has a very direct bearing on the evaluation of public worship. If worship, considered as the public ceremonial of an institution, is to possess reality for its participants, it must symbolize and express the religious experience of the individual and it must also give him what he can never get by and for himself as an individual. The central and basic factor in religious experience

is the "enjoyment of God" as the supreme fact in that kingdom of ends existing not as means but as ultimate, not to be used but to be enjoyed. So it is of sunsets and music, of poetry and sculpture, of friendship, of God. Religion so conceived is of a piece with all those appreciative attitudes toward life. Public worship is therefore not a laboratory exercise in crowd psychology, or an expression of Rotarian goodfellowship, or a clinic in morality. It is an artistic recapitulation both of the Christian experience of the individual and of the experience of the centuries, accumulated, winnowed, revised and restated. The service of public worship is an affirmation of that which the church holds to be permanently valid and an expression of the individual Christian's "enjoyment of God."

The phrase "enrichment of worship" is a good phrase, but it lends itself readily to a shallow interpretation and application. It implies no merely superficial decoration of the service, no mere elaboration of ritual with intonations, antiphons and responses. Its most essential condition is that it be based upon an adequate understanding of the nature of religious experience both of the individual and of the group. Otherwise, to elaborate the service is merely to sound the brass more loudly and to tinkle the cymbals with variations, whereby the service is not enriched but impoverished. Von Ogden Vogt's "Religion and Art," published two years ago, was the most thorough and useful study of worship as the expression of the religious life that had appeared for a long while. Dean Sperry's book is a further valuable contribution in the same field.

Some Books on the New Testament

PROF. BENJAMIN W. ROBINSON, of Chicago Theological seminary calls his book on *THE GOSPEL OF JOHN* (Macmillan, \$2.25) "a handbook for Christian leaders." It is, then, not intended primarily as a text-book for those whose chief interest is in the minutiae of critical scholarship, but a book for those who wish to use this gospel for the purpose for which it was written (John 20:31). An ample scholarship entered into its writing, but it is such a scholarship as does not put to confusion the average minister or intelligent layman. This gospel does, to be sure, attempt a reconciliation between the Jewish-Christian idea of a personal God and a special incarnation on the one hand and the popular Greek philosophy on the other, but the use of the term "logos" no more proves that the author was a philosopher than the present-day use of the word "evolution" proves that a man is a scientist. Robinson holds that the fourth gospel was written by a "beloved disciple" who was not the son of Zebedee.

A more specialized study of a single phase of the teaching of the same gospel is found in *KNOWLEDGE OF GOD IN JOHANNINE THOUGHT*, by Mary Redington Ely (Macmillan, \$1.50). This is virtually an investigation of the meaning of the statement, "This is life eternal, to know thee, the only true God." The core of the

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book is a study of the conception and function of mystical knowledge of God in the contemporary religions. The position arrived at is that, whereas Paul accepted the Hellenistic notion of knowledge as a function of the will and the emotions rather than of the intellect, the author of the fourth gospel reacts against this with the conscious design of putting into the term more of both intellectual and ethical content, and that in this respect therefore his gospel represents as compared with Paul a swing away from the Hellenistic religions of redemption.

Canon B. H. Streeter's *THE FOUR GOSPELS—A STUDY IN ORIGINS* (Macmillan, \$3.50) covers with impressive thoroughness the whole problem of the formation of the gospel narratives and their transmission to our times through a wealth of manuscripts by the study of which a correct original text is to be reconstructed and the questions of authorship and relationship are to be answered. The book is for technical students of the New Testament, and all such will find it a valuable addition to their working libraries.

WINFRED ERNEST GARRISON.

THE SUNDAY SCHOOL

Lesson for August 30. Acts 16:19-34.

The Midnight Song

THE sturdy faith of Paul never shows to better advantage than against the bitterness of his persecutions. He was of heroic mold; no little thing could shake his hold on Christ. Often it must have occurred to him that these sufferings were strange rewards for his unselfish and whole-hearted devotion to the Master. He knew stripes, prisons, stonings, outrageous treatment; yet he never wavered nor doubted. Surely he possessed a stout soul and a strong faith.

Paul could sing in the darkest hour and in the hardest place—midnight—in a Roman prison. Aching in every muscle, Paul and Silas could not sleep so they sang and prayed. Can you picture that scene? Feet fast in the stocks, backs bleeding from the beating with rods, the air fetid and close—for they were in the inner rooms of the prison; minds filled with the sense of thwarted purpose, of public humiliation, of concern for the Christian community, dense darkness, criminals about them (bestial fellows) a dangerous day before them—that is the picture. Paul and Silas sang hymns and prayed.

One of the lessons that middle life teaches is the value of poise. One comes to appreciate perfect self-restraint and control; no hysteria, no emotional explosions. Poise is the result of stored-up energy; when one has a surplus of power held in reserve one can be calm and forceful. That is the reason why strong men in the middle years drive ahead resistlessly, like an express train. This steady, unhesitating application of force keeps the world going. Success comes; money pours in; resources increase, connections are made with powerful interests and men of super-ability—these things on the one hand, but life

moves on quietly and steadily. There is no undue elation; no emotional debauches; poise is shown in the quiet energy devoted to business. Sickness comes, financial reverses, accidents, deaths in the family, lawsuits and misunderstandings, lies are told, trusted servants prove untrue, but poise shows no undue depression. The iron nerves do not give way; there is no wailing; no complaining; no relaxation, only steady, constant pressure onward. Paul had learned this lesson and in whatever estate he found himself, he was content. He knew how to be exalted and how to be abased; he was the captain of his soul.

The Christian is superior to the Stoic, for, however much we may admire the cool nerve of the Stoic, we know that he who can smile in adversity and who can sing in the darkest hour is light-years in advance of one who simply grimly endures. Paul singing, with a happy and triumphant faith, in the hour of adversity is leagues beyond Henley chanting, "My head is bloody but unbowed." A smile is better than gritted teeth, a song is better than clenched fists. Henley gives the impression of a man defiantly gathering up his limited energies to meet the shock of doom. Paul radiates optimism, cheer, fearlessness, victory.

The song at midnight. Christianity has deep lessons to teach us in these realms. A hysterical Christian, a pessimistic Christian, a depressing Christian—a misnomer. Christians, by as much as they are Christian, must be poised, happy, inspiring. Christianity is the religion of music. Christianity teaches us to sing in the darkest hours.

Is the secret not, after all, just letting Christ fully into our hearts? It is a spring morning and I have opened wide my window. The sweet air, the songs of birds, the bright sunshine fill my room. I have only to open my heart to the Master. His light will drive out my darkness. His sunshine will flood my soul. I, too, can then sing at midnight, imprisoned in the environment of my time.

JOHN R. EWERS.

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Van Loon's work is so clear and simple and so admirably balanced that it is to be doubted if the average college graduate has a more lucid conception of the history of the race than may be obtained from these pages by any bright boy of fifteen.

From the New York Tribune:

Hendrik Van Loon, in his "Story of Mankind," has accomplished a marvel, has essayed and finished a history of the world so phrased that kids in their teens and men in their scores of years can read it and be equally edified and instructed. Using singularly alluring pen sketches of men, places and scenes of the past and written descriptions and explanatory matter, the author goes over the whole range of the world's existence as known to man and as revealed in uncovered facts imprinted on the eternal tablets of geology.

Originally priced at \$5.00, it is now obtainable at \$2.50.

THE CHRISTIAN CENTURY PRESS, Chicago

Contributors to This Issue

JOHN TIMOTHY STONE, minister Fourth Presbyterian church, Chicago; former moderator, Presbyterian general assembly; author, "Recruiting for Christ," "Places of Quiet Strength," etc. Dr. Stone was chosen in the poll of Protestant ministers conducted by The Christian Century as one of the twenty-five most influential preachers in America. This is the sixteenth sermon in the series.

HERBERT L. WILLETT, contributing editor The Christian Century; professor of oriental languages and literature, University of Chicago; former president Congress of Disciples, Chicago Church federation; former secretary, Federal Council of Churches; author, "The Call of the Christ," "Our Bible," etc.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Methodist Ground-Breaking: New Style

Members of a Methodist church recently broke ground for a new edifice. There was a parade headed by a police band, moving pictures shown against a screen hung on the outside of the old church, and within the old building a continuous vaudeville show, including a donkey educated to pick numbers out of a hat, hot-dog and pop stands, while plenty of red lemonade added to the eclat of the occasion. The event took place in New York city, where the new four million dollar Broadway temple, under the leadership of Dr. C. F. Reisner is, according to the advertisements, to "put God on Broadway."

Propose Church Ban Against Remarriage of Divorced

Clerical and lay members of the Protestant Episcopal church have formed a Sanctity in Marriage association which will try to induce the approaching triennial convention of that denomination to forbid the remarriage of innocent parties in divorces granted for infidelity. The canon law of the church forbids all remarriage by divorced persons, but in 1868 a proviso was added in behalf of the special class mentioned. Supporters of the proposed measure base their case on scriptural references, the growing frequency of divorces in the United States, and on the difficulty frequently encountered by the clergy in attempting to determine who are the innocent parties in divorce actions.

Cartoonist's Wife Enters Evangelistic Field

Mrs. George McManus, wife of the creator of Jiggs and Maggie, well-known newspaper comic strip characters, is reported from Los Angeles to have entered the field of evangelistic work. It is said that Mrs. McManus will work under interdenominational auspices.

Washington Pastor Accepts Call to Atlanta

Dr. C. R. Stauffer, after a successful pastorate in the Ninth street Christian church, Washington, D. C., has accepted a call to the First church of the same denomination in Atlanta, Ga. While in Washington Dr. Stauffer has seen 615 additions to the membership of his church and the Sunday school has grown until it has shown an average attendance of more than 1,000.

Holland Old Catholics Recognize Anglican Orders

Clergy of the various branches of Anglicanism who are interested in the attempt to secure recognition for the orders of that church by other churches are not ing with satisfaction a letter recently received by the archbishop of Canterbury, in which Francis Kennick, archbishop of Utrecht, speaking on behalf of the Old Catholic churches in Holland, recognizes the validity of the Anglican orders. The 1054

Old Catholic churches in Germany, Switzerland and Austria have already granted this recognition.

Adventists Plan Attack On Evolution

Seventh Day Adventists launched a drive against evolution from their headquarters at Takoma Park, D. C., on Aug. 2, when Rev. Charles A. Longacre announced that the country will be covered with pamphlets denying the possibility of evolution and that there will be a national speaking campaign conducted by the same church to make public its views on this question. Asserting that Christ "mentions the flood" and "to deny the truth of that is to deny him," Mr. Longacre held that "the Christian evolutionists must either give up evolution or give up Christianity." "The flood," he said, "occurred approximately 4,500 years ago and at that time, all life, except that in the sea and that gathered by Noah in the ark,

was destroyed. Mr. Darrow tried to make Mr. Bryan admit that the Egyptian and Babylonian civilizations could be traced back more than 4,500 years, and hence antedated the flood. There is absolutely no authentic record of human civilization which extends back of the date of the flood as it is stated in the Bible."

International Organization of Converted Jews Planned

A dispatch from London states that the creation of an international organization of Jews converted to Christianity will be the subject of discussion at a missionaries' conference, termed the International Hebrew Christians conference, to be held in that city on Sept. 5. The proposed organization will be known as the International Hebrew Christian alliance. The conference, it is reported, will also consider the question as to whether Jews converted to Christianity have, according to the Christian scriptures, the right to observe the national and social customs

Bishop Calls "Mild Christianity" Harmless

BISHOP PHILIP COOK, of the Episcopal diocese of Delaware, preaching in the cathedral of St. John the Divine in New York city, recently said that America is inoculated with a mild form of Christianity which renders the country immune from any "violent attack" of the real thing. This mild form, said the bishop, is of value, but it will never work miracles in transforming the life of the world.

"To say that Christianity does not influence and affect our national life," said Bishop Cook, "would be as far from an accurate statement of the case as for us to pretend that America is vitally and truly Christian. Perhaps the best description of us is that we are mildly Christian."

THE AMERICAN MIXTURE

"If the method of the pure food law were applied in order to determine the ingredients of American life, the greatest expert would find it impossible to determine just what percentage of unadulterated Christianity is to be found in the mixture of worldliness, greed, rank materialism, unbelief, agnosticism, paganism, humanitarianism, sentiment, heedlessness and common easy-going good nature, which constitutes the composite character of American life.

"But something of Christian spirit and from Christian sources would be found almost everywhere and in everything. Mostly it would be found adulterated and in a mild form. Our morals are mildly Christian, the press is mildly Christian, business is mildly Christian, education is mildly Christian, industry is mildly Christian, politics is mildly Christian. Most of us are mild Christians, and we bring this mildness into the church. Being pretty thoroughly inoculated with this

type, we are more or less immune from violent attack.

"This arises largely from the general habit of seeking to make Christ conform to our ways rather than to make our ways conform to Christ and his teachings. Our efforts usually end in compromise. We take so much from Christ as taste, private judgment and personal habits of life will permit, and try not to concern ourselves seriously about the remainder. We brace ourselves so as not to be swept off our feet. We regard many of his precepts as not to be taken too literally. Most of us escape that moral turpitude which might cast us into the darkness of social ostracism, but we also lack those burning convictions and mastering impulses which brought the apostles within sight of the shining battlements of the kingdom of heaven.

"With this equipment we are able to meet some of the large issues of life with a fair amount of success. We have enough of the light of life and salt of the spirit to keep society from pollution and ourselves unspotted from the world. We live and move in an atmosphere of order and quiet even in the centers of great population. Let no man undervalue the achievements of the present day. They are of an imposing character.

PROBLEMS SCARCELY TOUCHED

"But there are larger and more insistent problems as yet scarcely touched. We do not know as yet how to provide for a fairer and more equitable distribution of wealth and all the privileges it carries with it. We have not learned how to work out the problems of a divided Christendom and present to the One Shepherd one fold, and to the world a united Christian force."

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of Judaism and organize purely Hebrew Christian congregations.

Interdenominational Communion At Summer Resort

Greensboro, Vt., one of the better known New England summer resorts, recently experienced an interdenominational communion service held in its Congregational church. The pastor, Rev. E. R. Gordon, was assisted in administering the elements by Dr. Murray S. Howland, Presbyterian, of Buffalo, N. Y.; Prof. E. H. Rockwell,

Dutch Reformed, New Brunswick, N. J.; Mr. C. H. Potter, an elder in a Presbyterian church in Orange, N. J., as well as the deacons in the local church. Members of more than six denominations participated.

Federal Council Plans for Future Catastrophies

In order that the Protestant forces of America may be ready to render prompt aid when calamity befalls either in this country or abroad, the Federal Council of Churches has established a committee

Hold Christian Political Institute at Chautauqua

FROM JULY 20 TO 25 Chautauqua, N. Y., acted as host to one of the most significant of recent gatherings under church auspices. Planned by Dr. Sidney L. Gulick, of the Federal Council, what was called an Institute on International Relations from the Christian Viewpoint brought to the New York summer resort a large company interested in the application of Christian principles to present world problems.

Early in the course of the institute Mr. James G. McDonald, of New York city, president of the Foreign Policy association, paid a high tribute to the work of the world court and the league of nations, and stated that practically all the great religious organizations of the country favor entry by the United States into the court. "During the three years since its establishment," said Mr. McDonald, "the court has handed down eleven advisory opinions and five judgments. Many of these have been of great importance. Some of them are concerned with problems which might easily have brought about international conflict. In every case, the decisions of the court were acquiesced in by the nations concerned. In short, the world court has already been much more of a factor in the international life of the world than our supreme court was in the life of the United States during its first three years."

MENTAL DISARMAMENT NEEDED

Calling for another disarmament conference, to be held at Tokyo, Count Michimasa Soyeshima, of Japan, did not hesitate to say that "there cannot be such a thing as an armed peace, which is an anachronism. You may have it for a few years, but it is always a prelude to an armed conflict. History repeats itself, and if the powers go on arming as they are doing today there will be another world war, which will be followed by a world revolution and civilization will come to an end. Is it not then about time for the churches to cry out in unison and with an unmistakable voice, 'Go ye and preach to all nations, urging them not only to limit their armaments, but also to disarm their minds?'"

Russian affairs came in for consideration at the hands of Stanley High, assistant secretary of the Methodist board of foreign missions. "No forces are working more actively for the success of soviet

propaganda in the United States," said Mr. High, "than those reactionary groups which insist upon seeing only one aspect of the Russian situation, namely, that which conforms to their particular prejudice. Communism in Russia is something that thrives on isolation. The communists believe that only in Russia is the good of the common people being sought. The only way in which that illusion can be preserved is to maintain the Russian people in ignorance of the facts in other countries. The greatest blow communism received was the recognition of Russia by Ramsay MacDonald and the continuance of that recognition by Stanley Baldwin. America, which is the only great power which has not recognized Russia, simply is giving comfort to the extreme communists by a policy of isolation."

THE EYES OF ASIA

When Prof. John Jesudason Cornelius, of Lucknow university, came to answer the question, "Is Asia a menace to world peace?" he said that the peoples of the east, mentally armed against the west, have confidence in their spiritual strength and are prepared to oppose the strongest nations for the sake of their rights, even if in the struggle they have to dig their own graves. "When the world is made a paradise for the white man to live in, he is happy," said Prof. Cornelius. "But when the colored peoples begin to feel that even in their own homes they are made slaves by the white man, who pretends to be God's messenger of goodwill, peace and civilization, and begin to assert themselves, at that moment they become perils and are a menace to world peace. The time has come for a new code of morals in international relations."

"National pride, national prejudice and partisan political treatment of international problems are stumbling blocks in the way of a warless world," former Attorney General Wickersham told the institute. "While these prevail," he declared, "it is futile to discuss the outlawry of war. Only when the men responsible for government really desire to commit their countries to the maintenance of peace will there be realized a mechanism of peace." The league of nations, Mr. Wickersham asserted, is the most practical piece of machinery ever created to rid the world of war. The next most important he judged to be the world court.

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of mercy and relief. This committee is making plans to insure in the future that the united Protestant forces of the country can go into action almost immediately after word of disaster has been received.

Village for Retired Episcopal Clergymen Planned

In connection with the cathedral now being built in Washington, D. C., authorities of the Episcopal church are planning a Gothic village for retired clergymen of that communion. Construction of the first twelve homes is soon to be started. It is thought that by gathering these veteran ministers in the national capital the closing years of their lives may be made both dignified and beautiful.

Woman's College Elects Eastern Educator

Dr. Clarence P. McClelland has been elected president of the Illinois Woman's college, Jacksonville, Ill. Dr. McClelland has been president of Drew seminary for young women, Carmel, N. Y., since 1917. He succeeds Dr. Joseph P. Harker in the college at Jacksonville.

Dr. Massee Leaves Baptist Fundamentalists Presidency

Dr. J. C. Massee, president of Tremont Temple, Boston, has resigned the presidency of the fundamentalist group in the northern Baptist convention. Dr. Frank M. Goodchild, one of the editors of the Watchman-Examiner, of New York city, has been elected to succeed him, with Dr. J. Whitcomb Brounger, of Los Angeles, as vice-president. It is rumored that Dr. Massee's resignation comes as the result of friction between himself and Dr. W. B. Riley, of Minneapolis, as to the course to be pursued by Baptist fundamentalists, Dr. Riley standing for a more aggressive policy than that favored by Dr. Massee.

Massachusetts Pastor Takes Oregon College Presidency

Pacific university, Congregational school near Portland, Ore., has called Dr. John F. Dobbs to its presidency. Dr. Dobbs has been pastor of the First Congregational church in Malden, Mass., but had been seventeen years in the ministry of the Dutch Reformed church before going into the Congregational fellowship.

Zionist Students Form Organization

The youth movement in religious circles has given evidence of its existence in another sphere by the organization of the Avukah society among Jewish students in American colleges. The organization will also be known as the American Student Zionist federation. The objects stated in the constitution adopted included: "To promote the Basle program, to study the life and literature of our people from the positive, creative Jewish national standpoint; to arouse the Jewish national spirit of our youth; to join in the spirit and work of the Chaluzim in Palestine; to aid in the development of the Hebrew university of Palestine and to cooperate with student Zionist bodies throughout the world in carrying out

the aforesaid purposes." Fifty-one delegates representing 22 colleges were in the meeting which brought the new federation into existence.

Chicago Suburb Organizes Community Church

Another undenominational community church has entered the Chicago region by the action of the citizens of Edgebrook, a flourishing new suburb. A lot has been donated, and funds are rapidly being subscribed for the building of a church edifice. It is the hope of the community to confine the Protestant ministry to this single congregation. In an initial statement to the town the supporters of the enterprise say: "We believe that one big powerful church can serve our community better than several weak churches can. We believe in progress; that the church of yesterday will not serve the needs of today any more than the school

of yesterday will serve today's needs. We believe in you; we believe in the honesty of your convictions. If you love God, and the things for which the church stands, join with us."

Subordinate Denominational Signs, Suggests Dr. Emerson

Dr. Chester B. Emerson, pastor of the North Woodward avenue Congregational church of Detroit, suggested to the members of the council of churches of that city that all their churches should display signs in which the words "Protestant church" should be displayed, with the particular denominational affiliation in parenthesis below. Dr. Emerson's suggestion came in the course of an address at the annual meeting of the council, which has recently concluded the most successful of its six years of effort. Dr. M. C. Pearson has been reelected for another term of service as executive sec-

British Journalist Sketches Dr. Hough

THE CHRISTIAN WORLD, London religious weekly, has a character-sketch of Dr. Lynn Harold Hough, contributing editor of The Christian Century, written by a member of its staff who signs himself 'Martin Pew.' Dr. Hough is now in England, where he delivered the annual Fernley lecture before the British Wesleyan conference. The lecture, which is reviewed in our editorial columns, is entitled "Evangelical Humanism." "Wesleyans know very well what is meant by an evangelical," says this sketch, "but there still may be one or two among them who are not quite sure what sort of creature a humanist is. They will see one before them in the flesh tomorrow."

"Dr. Lynn Hough has the mental zest and appetite of an Italian scholar of the renaissance. More, perhaps, than any man in the Anglo-American pulpit, he sees books and men and life in the radiant light which shone from those disinterred 'brown Greek manuscripts' into dark mediaeval cloisters. It is the light of discovery and rediscovery, the radiance of intellectual adventure and of a boundless belief in the capacities of man's spirit.

NOT A 'TYPE'

"Looking younger than his 'late forties,' with keen, dark face and eyes that indicate an almost disconcerting eagerness of intellectual interest, Dr. Hough fits into none of the categories of the 'typical American.' He is, indeed, partly of New England, partly of the middle west. Sixteen years as a Methodist Episcopal minister were followed by a period of university work, including the presidency of the Northwestern university at Evanston, Ill.; and since 1920 Dr. Hough has been minister of the big Central church in Detroit. Perhaps it might be said that the restless pioneering spirit of that amazing middle west has been superimposed, in Dr. Hough's case, upon the solid yet exquisite culture of New England.

"Dr. Hough has written some sixteen books, all marked by the same alert scholarship and eager zest of critical appre-

ciation which give his sermons their peculiar quality. There are many men, no doubt, who give as good value as Dr. Hough; but he pays out rapidly in gold where other men laboriously make up the tale in honest, homely copper. 'Aye, mark that metaphor!' It reminds me, by force of contrast, of Dr. Hough's extremely happy gift of 'arguing by illustration'; such a perilous gift in the misty or lazy preacher that I will refrain from drawing further attention to it.

A CHRISTIAN HUMANIST

"Dr. Hough is a humanist. Nothing human is alien to him, and no system or guess or syllogism honestly evolved by a human mind can ever be to him utterly worthless. Yet he is an evangelical, a man who is not open to conviction that any subtlety of the intellect can surpass in wisdom the simplicity of Christ. The special task of his ministry, then, is to take his part in the absorbing problem of bringing all thought and experience into a mighty reconciling synthesis of 'Christianizing the intellectual adventure.' There is no single or uniform point of contact between Christ and the systems. Each new theory presents itself as a challenge and a problem, a call to exciting research and discovery. But here, at the center of things, is personality; in disharmony a horror and a misery, in harmony the image of God. How is personality affected by evolution, by the new psychology? If the theories seem to belittle personality, they must be thought (not fought) right through, till light appears. Dr. Hough seizes the problems as they arise, and carries them into his study as eagerly as a keen young student of chemistry with a new substance to analyse. Sooner or later he will find where they link on with Christian faith, to strengthen and enrich it. Meanwhile, the realization of personalities in great and creative and fruitful loyalties was the supreme matter to Jesus. . . . When we are living below the level of personality, Christianity comes to rouse us, and to make us persons indeed."

retary, while Dr. Gaius Glenn Atkins will serve for the next year as president.

Congress on Security Planned By World Alliance

The American branch of the World Alliance for International Friendship through the Churches announces that, in connection with its annual meeting it will hold a congress on peace and security at Detroit, Nov. 10-12. Among the speakers who are expected to appear on the program are Mrs. Carrie Chapman Catt, Dr. S. Parkes Cadman, Father John A. Ryan, Dr. William P. Merrill, Rabbi Alexander Lyons, Dean Shailer Mathews, Dr. Alexander Ramsay, Bishop Motoda, Hon. Newton W. Rowell, Fred B. Smith, Dr. Peter Ainslie, Dr. Nehemiah Boynton,

Theodore Marburg, Prof. David Hunter Miller, and Bishop Brent. Sessions will be held in the Hotel Statler.

Gives Church for Use By All Creeds

Mr. J. R. Mellon, brother of the secretary of the treasury, has presented to the people living on the Mellon estate near Ligonier, Pa., a church in memory of his deceased wife. The church, after three years in building, was dedicated this summer. Mr. Mellon has named it the "Church in the Wilderness." It is his purpose that it shall be used for both Protestant and Catholic services. With this end in view, there are two pulpits, one of Catholic and the other of Protestant pattern, either of which can be moved out of

Mission Study Covers Wide Scope

THAT MISSIONARY EDUCATION has come a long way in the last quarter of a century was demonstrated at the 24th conference of the Missionary Education movement at Silver Bay, N. Y., this summer. It was at Silver Bay in 1902 that the conference was held at which the movement was organized, and missionary education itself, in the modern use of that term, can quite fairly be said to begin with that date.

In that first conference there were just three classes offered and everyone took all three, Bible study, mission study and methods, the latter exceedingly elementary and unspecialized. This year in a conference only twice the size of the first one there were 23 different classes taught covering a highly diversified range of subjects. There was 8 mission study classes covering subject matter and a ninth which gave its chief attention to methods of teaching mission study classes. Two classes were devoted to the missionary message of the Bible, one to comparative religion, and one to the Christian choice of life work.

METHODS CAREFULLY STUDIED

The development of interest in methods of missionary education is also significant. From one general class on methods of missionary education among young people the demand has grown until now there are eight classes in methods. Five of these meet for two hours daily, one period being given to discussion of principles and one to actual demonstration and practice teaching. These classes cover the various age groups such as primary, junior and intermediate methods, and treat such other subjects as missionary dramatics and the leading of mission study classes.

This year's conference was also signalized by the number of advanced courses and their very evident popularity. Dr. Archer, of Yale, had a class of about 60 members studying comparative religions, really studying, too, not merely listening to entertaining lectures. A popular course was, "The Religious Stake in Race Relations," under leadership of Mr. Bruno Lasker of the staff of the Inquiry. It was exceedingly stimulating to have such

a discussion course under such a brilliant leader as Mr. Lasker, especially so, perhaps, in view of the fact that he is himself a member of another race and is frankly critical of much that missionary agencies are now doing. A course on "Methods of Cooperation in Christian Work," under the leadership of Dr. McCreary, secretary of the Baltimore federation of churches, was offered for the first time this year and was much appreciated.

MANY VIEWPOINTS

One of the most spirited classes was conducted by Mr. Stauffer, educational secretary of the Student Volunteer movement. As a basis for discussion the class used Dr. Fleming's new book, "Whither Bound in Missions." As might be expected there were many conflicting points of view and all Mr. Stauffer's ability was sometimes needed to keep the debate within bounds and to avoid bitterness. Fundamentalism and modernism cropped out quite frequently, although it was a subject rather carefully avoided throughout most of the conference. The emphasis at Silver Bay was on facts and experience, not on theology, but occasionally conflicting views had to be met. Radical differences of policy were championed by different groups in the class. On one wing were those whose model is the China Inland mission; on the other those who championed the broadest type of program with every possible contact, social, educational and industrial.

SPIRITUAL POWER FELT

There has always been a deep sense of spiritual power at Silver Bay and a wonderful world vision. This was present this year in a very real sense. The closing session brought repeated testimony of deepened spiritual experiences, life work decisions, enlarged vision and renewed devotion to the work of the Master. The entire conference joined in a union communion service at the final session. It was a beautiful and fitting close of ten days of fellowship when denominational differences were forgotten in facing the common task of helping answer our common prayer, "Thy kingdom come, thy will be done on earth."

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sight while the other is in service. The building is said to be an architectural replica of Rachel's tomb in Palestine.

Downtown Church Will Not Move

The First Christian church, Los Angeles, Cal., has decided to stay where it is rather than leave the business district for another part of that rapidly growing city. Dr. C. R. Hudson, for four years state secretary of the Disciples of Christ in California, has accepted the pastorate and is expected to lead in a program of community service particularly adapted to the section of the city in which the church is located.

Another American College Plans Work in China

Allegheny college, Methodist school at Meadville, Pa., is to establish a center in Foochow, China, to be known as Miner Institute. The new work will honor the more than thirty years of service spent in Foochow by Rev. George S. Miner, a graduate of the college who has built up a remarkable system of lower schools in Foochow. The control of the new enterprise will be in the hands of a board of trustees, in part American and in part Chinese. Allegheny will provide financial support as well as staff.

Catholics Give Own Church Statistics

The Catholic press directory for 1925, just published in Chicago, reports a total of 20,738,447 Roman Catholics in this country. This represents a gain of 4,429,137 in the last decade. According to this source there are 60,155 sisters and nuns in the United States; 23,697 priests; 216 seminaries, universities, and colleges; 208 monasteries, abbeys, and scholasticates; 592 convents and novitiates; 607 academies and boarding-schools; 611 high schools; 550 hospitals and sanitariums, and 598 charitable institutions. There are also 264 Roman Catholic papers and periodicals. Nobody yet has ever been satisfied by statistics concerning the Roman Catholic church. These, however, are issued from a Catholic source and are presumably accepted by the officers of that communion.

Dr. Slaten to New York Unitarian Pulpit

After a brief term as professor of New Testament in the Pacific Unitarian school for the ministry, Berkeley, Cal., Dr. A. Wakefield Slaten has accepted the pastorate of the West Side Unitarian church, New York city, from which Dr. Charles Francis Potter recently resigned. Dr. Slaten will be remembered as the professor in William Jewell college, Baptist institution in Missouri, who was forced to resign after the publication of his book, "What Jesus Taught."

Los Angeles Church Reports Large Growth

Immanuel Presbyterian church, Los Angeles, Cal., of which Rev. Herbert Booth Smith is pastor, has reached a membership of 3460. This is said to place

it second in size among the churches of this denomination in the United States.

Conrad to Be Honored in Seamen's Institute

The new plant of the Seamen's institute, conducted by the Episcopal church in New York, is to have in it a spacious reading and common room dedicated to the memory of the late Joseph Conrad. Many articles and documents with which Mr. Conrad had to do in his life time will be displayed in this room, together with a complete set of the author's writings donated by his publishers. It is being suggested that other publishers of sea stories also contribute to the equipment of this memorial.

Meadville Seminary Coming To Chicago

After long litigation the supreme court of Pennsylvania has handed down a decision whereby the Meadville Theological school, a Unitarian institution, may remove its scholastic work to Chicago, provided its strictly corporate business continues to be done in the city of Meadville. In view of this decision, it is expected that the proposed transfer of the school to a campus near that of the University of Chicago will shortly take place. It is the opinion of Unitarian educators that no theological seminary can offer adequate training in the present day unless it is

located contiguous to the campus of a highly developed university and in touch with the problems of modern city life.

Benefactor of College Students Dies

Edward Rector, Chicago lawyer, died at his home in that city on Aug. 1. Mr. Rector was known widely for his benefactions to DePauw university, Greencastle, Ind. Perhaps his best known philanthropy was the endowment of 400 scholarships in this school, which are available yearly for honor students graduating from the high schools of Indiana. His will left his estate, valued at \$2,300,000 to the school. Two dormitories are to be built, and the remainder, about \$1,700,000 is to be used to endow more scholarships.

Denominational Officers Advise Church to Get Out

Officials of the Congregational church advised a church of that order in East Lansing, Mich., to withdraw and form an independent body in order that three other denominations might co-operate with the Congregationalists in building a new church to provide a community type of service. The growth of a large student community at East Lansing necessitated a church on a scale beyond that which any one denomination felt it possible to sup-

Lack of Moral Seriousness Seen in Liberals by Unitarian Pastor

DR. HORACE WESTWOOD, pastor of the First Unitarian church, Toledo, O., thinks that religious liberals seldom allow their personal convenience to be interfered with by their religious obligations, and that, because of this, fundamentalists come to regard the religion of modernists with contempt. "The fundamentalists are wonderfully sincere and desperately in earnest," Dr. Westwood recently told one of his Sunday morning congregations. "They take themselves and what they conceive to be their task seriously. They believe great issues are at stake and act accordingly. They regard the question of religion and the kingdom of God as of supreme importance. It has the first claim upon their lives."

"Go any Sunday morning to a pronounced fundamentalist church and you will find every seat taken, and often standing room is at a premium. The duty of worship they regard as a sacred obligation and no sacrifice as being too great for their cause."

SHAMEFUL INDIFFERENCE

"In many of these respects the fundamentalist stands out in marked contrast to the modernist liberal. The shame of liberalism is its easy-going attitude towards what should be held dear. Too often, alas, it becomes a cloak for a lack of moral earnestness and a mask covering indifference to things that are really worth while. Too many liberals boast of their freedom but avoid its responsibility.

Too many, alas, are absolutely unconcerned about either the pursuit of righteousness or the ideals of the kingdom of God. They are content with lip-loyalty to a few easy-going platitudes and shallow generalizations, deceiving themselves into believing that this is all that is required in a liberal faith."

"One does not wonder sometimes that the fundamentalist in religion regards the modernist with contempt."

PERSONAL CONVENIENCE PARAMOUNT

"It is not simply that the liberal is an evolutionist, that has aroused the condemnation of his orthodox brethren, but that he seldom allows his professed religion to interfere with his personal convenience, and as far as the kingdom of God is concerned, he is perfectly willing to let the future take care of itself so long as no demands are made upon him. Of course, this is not true of all liberals, but none the less it is sufficiently true to expose the fundamental weakness of the liberal movement in general."

"The course of events, as they are now shaping themselves, may cause us to take ourselves seriously, but if the liberal movement in religion prized its heritage and was really in earnest it could capture the world. It would have nothing to fear from the fundamentalists. As a matter of fact, it might convert them to a wider point of view and win from them thousands of allies for a new spiritual reformation."

port. The only church actually in existence in the towns was Congregational in affiliation. On the advice of national officers this church withdrew and a union church was formed which now has a Methodist as pastor and representatives of the Congregational, Baptist, Presbyterian and Methodist state bodies on its governing board.

College Students Express Sympathy with China

Students from eastern colleges, holding their annual conference at Silver Bay, N. Y., this summer, by overwhelming vote adopted the following resolution: "Realizing that the present serious situation in China, resulting in strikes and student manifestations, is the natural result of years of exploitation, injustice, and haughty domination on the part of foreign agencies, and is, therefore, a warning that far more disastrous demonstrations may occur; we students assembled in the congress forum of the Y. M. C. A. student conference at Silver Bay wish to recognize our essential unity with the students of China, and to express our hearty disapproval of any acts of exploitation or injustice by foreign agencies in China, and the defending of such policies and action by the military force of foreign powers; and we also protest against the presence of the troops and navies of these foreign powers on the territory of that sovereign country. Furthermore, we express our sympathy with those who mourn the death of those students who were killed at Shanghai."

New Editor for Catholic Weekly

America, Jesuit weekly published in New York city, has a new editor in Rev. Wilfred Parsons. He takes the place of Rev. Richard H. Tierney. Father Parsons was born in Philadelphia in 1887, ordained as a priest in 1918, and has done considerable post graduate work in Rome.

Another Church Union at Point of Consummation

[One of the first acts to come before the national council of Congregational churches when that body meets in Washington in October will be the proposal for union between the Congregational church and the Evangelical Protestant church of North America. This is a

small denomination centering about Pittsburgh and Cincinnati. Negotiations have been in progress for a long time and the vote at Washington is expected to be merely a formal approval of a step that to all intents and purposes has already been taken. This union of churches will be unique in American church history in that neither denomination entering the union gives up anything it now possesses either in doctrine, practice or worship. Each will retain in its local congregations the same freedom of belief and worship enjoyed in years past.

English Churches Adopt American Device

The free church council of England has taken up the wayside pulpit developed in this country and is pushing its use by the non-Anglican churches of Great Britain. On the first placard sent out appeared this epigram: "If you want to put the world right, start with yourself."

Most Students Hold Church Membership

Of 5500 students now registered at the University of Chicago, 4919 are church members. Investigation made by the student Y. M. C. A. shows that 40 denominations are represented in the present student body.

British Methodists Tire of Time Limit

Most of the Methodist bodies in the United States have rid themselves of the limits on terms of pastoral service which once characterized that denomination. In England, however, the deed poll of John Wesley, which forms the legal basis for the whole British Wesleyan denomination, now holds the limit of pastoral labors in one charge to three years. At the recent session of the Wesleyan conference at Lincoln widespread agitation for a change in this system, which may require parliamentary action, was in evidence.

Vacation Bible Schools Show Large Growth

About one million children are reported to have enrolled in the daily vacation Bible schools of the United States during this last summer. This marks an increase of almost 10 percent over any enrolment known in the past. Kansas

City, Chicago, Denver, Detroit, Philadelphia, New York city and Boston have shown the most marked increases. The large increase in the total enrolment, however, is said to be due to the triumphant entrance of the movement into the south.

Methodist Churches in Columbus Plan Changes

Three of the most prominent churches in Columbus, O., are in the midst of plans, which, if completed, will bring about radical changes in the work of the denomination in that city. The congregation of the Broad Street church has already voted to sell its present property and move to a new location. It is hoped that the Franklin Park church will also sell its property and join in the move. When this has been done it is expected to build on the site of the present Central church a skyscraper edifice of the type becoming familiar for downtown work.

Colored Students Take Stand On War Issues

Twenty-four Negro students, attending the Kings Mountain, N. C., Y. M. C. A. conference this summer, after voting that "war is contrary to the principles of Jesus, wasting material, wealth, destroying human life, and instilling hate instead of love," voted that they would not sanction nor participate in student R. O. T. C. work, citizens' military camps, national guard units, or other forms of military service. Fourteen of these young colored men took a pledge that "in the event of war we will neither bear arms nor engage in any other activity such as the manufacture of munitions, clerical services in war offices, and the like, designed especially to help in carrying on war."

BOOKS RECEIVED

- Can A Man Be A Christian To-Day? by William Louis Potest. Univ. of North Carolina Press, \$1.50.
The Local Colour of the Bible, by Charles W. Budden and Rev. Edward Hastings. T. & T. Clark.
What Jesus Read, by Thomas Walker. Scribner's, \$1.75.
The Moral Standards of Democracy, by Henry Wilkes Wright. Appleton, \$2.00.
The Christian Renaissance, by Albert Hyma. Century, \$4.00.
The Liberal Gospel, by Charles H. Lyttle. Beacon Press, \$2.00.
Our Unitarian Heritage, by Earl Morse Wilbur. Beacon Press, \$2.00.

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